





Digitized by the Internet Archive  
in 2015

# The Outlook of Missions



VOLUME XVII

SEPTEMBER, 1925

NUMBER 9



## "FLOWER DAY"

In the Model Sunday School Conducted by the Students in the Bible Training Course  
of Miyagi College, Sendai, Japan

---

---

## Our Subscribers Write Us

"Your magazine makes a most creditable showing every month in its articles on our missionary operations at home and abroad. It should be in every family of our Church and should be read carefully. Would that it were! What a blessing to the reader and the Church!" *Rev. Gustav R. Poetter, Reading, Pa.*

"It is always a pleasure to renew my subscription, for it means good things to come for a whole year. I enjoy getting acquainted and keeping acquainted with our representatives on the Foreign Field. Thanking you for THE OUTLOOK, I am, Sincerely," *Mrs. R. Ryle, Stroudsburg, Pa.*

"I wish every family would read THE OUTLOOK. I am sure we would have more earnest workers in the Church. My daily prayer is that we as a Church will awake to our duty." *Mrs. E. S. Helser, Thornville, O.*

"I think every number is the best." Subscriber from Westminster, Md.

"Many good wishes for the continued success of your splendid little magazine. It's the 'tie' that keeps me informed of what our Board is doing in the Foreign Mission Field." *Henrietta C. Gerwig, Avalon, Pa.*

"I wouldn't be without the news of the valiant and faithful record of our beloved missionaries." *Annie Gochnauer, Lancaster, Pa.*

"This little book is more interesting each time." *Mrs. Louis Speckman, Sheboygan, Wis.*

"I can hardly wait until it makes its monthly visit." *Mrs. C. W. Hassinger, Mifflinburg, Pa.*

"Find enclosed a check for one dollar for another year's payment to our good magazine. I welcome it beyond words able to express it." *Mrs. Burton Titus, Orangeville, Ohio.*

*After you have read the above fine testimonials you will agree that THE OUTLOOK OF MISSIONS is of great value to the cause of Christ at home and abroad.*

*That this missionary magazine visits over 10,000 homes every month will attest its worth in spreading the good news of the Kingdom and should increase the number of readers.*

"KIND WORDS CAN NEVER DIE"

---

---

# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

## CONTENTS FOR SEPTEMBER

THE QUIET HOUR..... 386

### GENERAL

The Call of Canada..... 387

### HOME MISSIONS

Elder Christian M. Boush..... 391  
 Notes ..... 392  
 Two Churches Torn Down..... 393  
 Student Work ..... 394  
 The Cupboard and the Bones..... 395  
 Home Mission Day..... 396  
 Observations of the Treasurer..... 396  
 Social Affirmations ..... 398  
 Negro Americans and Housing Conditions..... 400

### FOREIGN MISSIONS

Farewell Message from Mrs. W. E. Hoy..... 401  
 A Flourishing Work at Nieh Kia Shih, China..... 402  
 Bible Training Course of Miyagi College, Sendai, Japan..... 403  
 Our Women at Work..... 403  
 Our Church Then and Now, Part II..... 404  
 Our New Missionaries Sent Out in 1925..... 409  
 The Beginnings of Missionary Educational Work in Baghdad..... 410  
 Miss Bailey Writes About Trip to Country Points in China Mission.. 413  
 Encouraging Conditions in Japan..... 415

### WOMAN'S MISSIONARY SOCIETY

The Remnant at Nauvoo..... 417  
 Monthly Quiz ..... 418  
 Notes ..... 419  
 This is Jubilee Year in India..... 420  
 At Wilson ..... 421  
 Wilson Notes ..... 423  
 Winona Summer School for Missions..... 424  
 Sketches of a Miyagi College Girl Now in an American University... 425  
 Six Devotional Studies Based on the Subject of Stewardship..... 427  
 Literature Chat ..... 428  
 The Slav in America..... 430  
 Children's Prayers ..... 431  
 The Truth About Alcohol..... 432

## SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building  
 Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

---

---

After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb clothed with white robes, and palms in their hands.

—Revelation 7:9

---

Now the long shadows eastward creep,  
The golden sun is setting;  
Take, Lord, the worship of our sleep,  
The praise of our forgetting.

RICHARD WATSON GILDER.

“There is a way of living which puts emphasis not upon possessions, but upon character; which asks not great things for oneself, but for the cause of God. And which counts success not in notable achievements, but in the attainment of the modest and quiet spirit.”

“The earliest races sought for power by mere brute force, and some still hold to that ideal. A nobler thought was that of justice, the restraint of lawlessness by rule. Highest and best is the reign of good will, where at last the principles taught by Jesus have the right of way.”

Whoever wakens on a day,  
Happy to know and be,  
To enjoy the air, to love his kind,  
To labor, to be free—  
Already his enraptured soul  
Lives in eternity.

BLISS CARMEN.

“Truth is not simply to be believed with the mind; it is to be woven into character and illustrated by all our words and acts.”

God grant us wisdom in these coming days,  
And eyes unsealed that we clear visions see  
Of that new world that He would have us  
build,  
To life's ennoblement and His high ministry.  
—JOHN OXENHAM.

The one who knows how to pray can cause fatigue to vanish and mental refreshment to appear. Through the discipline of prayer one's mental processes are so reconstituted that doors are unlocked and opened which formerly were closed. Fears vanish, and in their place a sense of competency and resource appears.  
—NORMAN E. RICHARDSON.

The Church has the word for which humanity waits. Whether the Church will give or withhold that word is the supreme issue of our time.

—CORNELIUS H. PATTON.

To understand a child, to so live that a child will learn to love, respect and trust him, is the crowning glory of manhood.

—JOHN GARDNER.

The man that hasn't any love in his creed may let it go to the winds; I don't want it.  
—D. L. MOODY.

“It is a great day when we discover our God in the common bush. When we enjoy a closer walk with God, common things will wear the hues of heaven.”

One smile can glorify a day,  
One word new life impart;  
The least disciple need not say  
There are no alms to give away  
If love be in the heart.

PHOEBE CARY.

“To choose Christ and His way of living is to make failure impossible. He is our soul's highest good.”

Dear Lord and Father of mankind,  
Forgive our feverish ways,  
Reclothe us in our rightful mind;  
In purer lives Thy service find,  
In deeper reverence, praise.  
—JOHN G. WHITTIER.

Come, clear the way, then, clear the way; blind creeds and kings have had their day.  
Break the dead branches from the path; our hope is in the aftermath.  
Our hope is in heroic men, star-led to build the world again.  
To this event the ages ran: Make way for Brotherhood—make way for man.  
—EDWIN MARKHAM.

---

---

## The Prayer

**O** LORD, we beseech Thee mercifully to hear us; and grant that we to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

—COMMON PRAYER.

# The Outlook

# of Missions

VOLUME XVII  
NUMBER 9  
SEPTEMBER, 1925

---

*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

---

## THE CALL OF CANADA

*Charles E. Schaeffer*

IN response to an invitation which came from our Reformed Brethren in the Dominion of Canada, it was the writer's privilege to spend the greater part of the month of July in this great country which lies just beyond our borders. Of course, none of the descriptions of Canada do full justice to the real situation. Much of our information is drawn from sources which have been prepared by transportation agencies and by promoters of various types who generally have something to sell. But surely no one who travels over those vast spaces, whether he be prejudiced or unprejudiced, can do so without feeling a sense of wonder and of awe. People who have never traveled over that country have no adequate conception of the vastness, the picturesqueness and the possibilities of that land.

The Dominion of Canada is approximately the size of the United States in point of territory. It stretches parallel with the United States from Coast to Coast, and consists of eight Provinces:

Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia. It was ceded from the French, its early settlers, to the English by the Treaty of Utrecht in 1713. While in geographical domain it equals the United States, it has a population of only nine millions, as over against one hundred and ten millions in the United States. Three of our principal cities, New York, Chicago and Philadelphia, have a greater population than all of Canada. The four eastern Provinces are the so-called Maritime Provinces, abounding in lakes and rivers and lowlands. They contain some of the principal cities as well as most of the industries and centers of trade and commerce. The four western Provinces are of a different character. Three of them, Manitoba, Saskatchewan and Alberta, are the great Prairie Provinces. They are more sparsely settled, and the principal industry is farming. They contain four hundred



TEACHERS AND  
PUPILS,  
SALEM SUNDAY  
SCHOOL,  
PIAPOT,  
SASKATCHEWAN,  
CANADA



CHURCH AND PARSONAGE AT DUFF,  
SASKATCHEWAN—REV. A. WIENBRAUCK,  
PASTOR

and sixty-six million acres, of which less than thirty-five million acres are under cultivation. These three Provinces have a population of only one million seven hundred and fifty thousand, less than the city of Philadelphia. In the western part of Alberta the land slowly rises until the foothills of the Rockies appear and then shortly after the traveler finds himself in the very midst of the Canadian Rocky Mountains, where the scenery is marvelously picturesque and magnificent, where snow-crested mountains greet the eye, where rushing rivers, leaping waterfalls and beautiful cascades delight the traveler. The scenery around Banff and Lake Louise is perhaps the most beautiful in all the world. Edward Whymper, a Swiss who visited this part of the country, described the Canadian Pacific Rockies as fifty Switzerlands thrown into one. The Rocky Mountain Park is the largest in the world. It stretches 115 miles from north to south. It contains 598 mountains over 5,000 feet high and 147 mountains over 10,000 feet high, all of which are properly named and described.

Canada has as varied a climate as a topography. Its winters begin in October and last until the latter part of April. Sometimes the thermometer goes down to sixty degrees below zero. During the summer the days get very warm, the



PARSONAGE, STONY PLAIN, MANITOBA—  
REV. C. H. REPPERT, PASTOR

thermometer climbing up into the nineties and hovering around one hundred. During the summer the days are long. To this land the words of the poet apply:

“O'er all those wide, extended plains,  
Shines one eternal day.”

Or the words of the Prophet, “At eventime it shall be light,” for at ten o'clock at night one can still read his paper by daylight.

Stretching from Coast to Coast is the great trunk line, the Canadian Pacific Railroad, a highway of travel and of trade. It has a track mileage of seventeen thousand miles, the longest in the world, and, with its steamship lines, it leaps sheer across the Atlantic and the Pacific Oceans and thus literally encircles the globe and is the greatest transportation agency in



REV. PAUL WIEGAND, PASTOR AT  
JOSEPHSBURG, CANADA, ON HIS WAY TO  
THE VALLEY CHURCH (NEUDORF)





REV. C. D. MAURER AND FAMILY, PASTOR  
OF SALEM CHURCH, WINNIPEG

the world. It stretches along the southern part of this vast domain, now dipping down within fifty miles of the border and then pushing its way northwestward into the very interior of the land. Along its lines grow up towns and villages and cities. In the Prairie Provinces, especially, every one of these railroad stations has a number of grain elevators to which the farmers bring their large crop of wheat which they grow and which in these Prairie Provinces is practically the only industry.

#### *The Reformed Church in Canada*

In this vast country we have fifteen congregations, with a membership of 1022, and a Sunday School enrollment of 700. All of these congregations, except the one at Fort Saskatchewan, are Mission Churches. Only three of them are located in the cities: two in Winnipeg and one in Edmonton. The rest are all out in the open country from five to twenty-five miles away from the railroad station. Thus our Missions are reached by train and by trail. Out in the open prairie, with here and there a rude farmhouse and a few outbuildings, stands the church, a little, white, frame chapel with a steeple pointing Heavenward. Bishop

Quayle, in one of his charming essays, sings the glory and the significance of the church spire: There it stands, pointing its finger to the skies, mutely proclaiming that God is even there. It clings to the earth but reaches towards the sky. It is the keeper of Israel, the sentinel of God, where His word is preached, His praise is sung and where His people gather. These church buildings are no costly cathedrals. They have no spacious corridors, no stained glass windows, no ornamental furnishings, no cushioned pews, no ample aisles, nor high-sounding organs, but they are simple, frame structures that conform well to the simple life of the folk who gather there. Not one of these buildings, outside of Salem, Winnipeg, cost over \$8,000. They are not elaborate, but they are the home of the soul, the meeting place of God's people. Hardby the church stands the modest little parsonage, in which the parson lives with his wife and little ones. It is comfortably but not elaborately furnished. Most of them have no modern conven-



REV. G. GAISER, VEGREVILLE, ALBERTA,  
AND REV. A. C. PETERHAENSEL, PASTOR  
OF ZION CHURCH, WINNIPEG (MRS.  
GAISER IN BACKGROUND)



SUNDAY SCHOOL,  
AT  
TENBY, CANADA,  
REV. JOHN  
KRIEGER,  
PASTOR

iences. There is no evidence of luxury. None of the pastors receive more than \$1200.00 per year, except those who live in the cities. And yet there is an air of contentment and a spirit of hospitality which is beautiful.

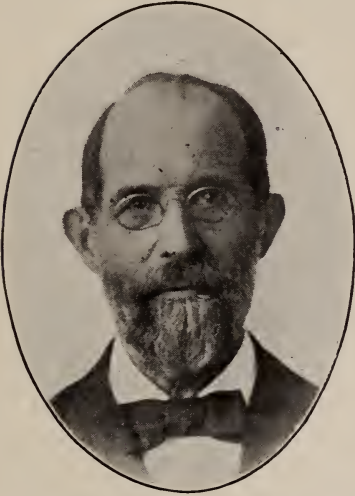
The people are principally farmers who migrated thither from Europe—from Switzerland, Austria, Germany and Russia; or have filtered through from the Dakotas. They belonged to the Reformed Church before they came here, and it was their love for their mother church that induced them to ask for ministers and be organized into regular congregations. This work was begun in 1896, but it was not until 1908 that the work took on a more definite character. We have no work east of Winnipeg. At present all of it is confined to the three Prairie Provinces. Recently a traveling Missionary has been appointed to make a survey of British Columbia with a view of starting work there if conditions warrant. These congregations feel themselves far removed from the center of our Reformed Church. They appreciate the friendly interest and the visits of brethren from the States. The work needs to be supported, not because of what present conditions reveal, but because of what the future has in store for us. At present eight young men from these congregations are studying for the ministry in the Mission House in Wisconsin. A small amount of money invested in church buildings there will go a great deal farther in providing suitable equipment than it would in the United

States. Two of our Missions, the one at Duffields and the one at Piapot, have no buildings. \$1500 will make the building at Duffields possible, as the congregation itself will contribute \$1500. And \$3000 will put up a suitable building at Piapot, where now the congregation worships in the basement of the parsonage. Other churches need to be helped in making necessary improvements to their properties. The brethren are laboring earnestly and faithfully. The Classis is widely scattered, it being more than a thousand miles from Winnipeg to Stony Plain, and the brethren can come together only once a year for conference and counsel. Under the leadership of Rev. Jason Hoffman, the President of the Classis, and Rev. Paul Sommerlatte, the traveling missionary, with the cooperation of the splendid young men who are filling these pastorates, the work will go forward successfully. The young people who are acquiring the use of the English language will be precipitating a problem as to language and methods of church work which will have to be met in the very near future. The Reformed Church at large will be challenged on the next Home Mission Day in November to lay an offering upon the altar for the work in the Northwest, which includes our churches in Canada. When the facts and conditions will once be fully known and the Church in general will come to appreciate the conditions and opportunities, there will be a great interest manifest and a generous response in behalf of this small but growing work in the Dominion just beyond our borders.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

---



ELDER CHRISTIAN M. BOUSH

Christian M. Boush, was a son of Carl M. Boush, a school-master at Mundelshcim, Wurtenberg, Germany, and was born March 19, 1831. He died in Meadville, Penna., on July 27, 1925, aged 94 years, 4 months and 8 days. In the fall of 1853, at the age of twenty-four, he came to America, the trip lasting forty days. Shortly thereafter he found his way to Meadville, Penna., where certain of his relatives resided, and he made that community his home ever since. For a while he was engaged in the grocery business, but soon became interested in law and became a member of the bar of Mercer County in 1868. He was a public-spirited citizen, and identified himself with the affairs of his community. He was instrumental in organizing the Volunteer Fire Company of his town, and served as a member of the School Board for a number of years. He was interested in the Meadville City Hospital, and served on its Board of Directors as Secretary and Treasurer for twenty-six years.

His greatest service, however, was rendered in connection with the Reformed Church, of which he became a member in the year 1859. He served as Deacon and Elder, and was a frequent representative of his congregation before his Classis, Synod and General Synod. He attended every meeting of the General Synod from 1869 to 1920, and served on many of its important Boards and Committees. He was a member of the Peace Commission of 1878. In 1875 he was elected by the General Synod as a member of the Board of Home Missions, and continued with this Board until 1920. During all of these years he served as Attorney for the Board, and from 1890 to 1911 as the Treasurer of the Church-building Funds. For the last five years he was Attorney Emeritus for the Board. In his official relationship to the Board, he represented this body in all civil matters, and made the law applicable to religious bodies, institutions of learning and benevolence a specialty. In 1915 he issued a book entitled "Rules of Law for Churches," which is a collection of decisions by State and Federal Courts on the rights, powers and duties of religious societies, their members and judicatories and their property rights.

He was married three times: first, to Mary Free, who died October 26, 1858; then to Mary Kahler, who died March 4, 1864; and then to Mary Snyder, who died March 17, 1915. There were nine children born to these marriages, six of whom died in infancy. One of his sons, Charles Andrew, was for four years United States Consul in Canada. He died in 1888. His widow and two children live in Toronto, Canada. Another son, Albert Lewis, is a chemist and druggist in Oil City, Pa. His daughter Louise, the widow of Mr. E. K. Kremer, for many years lived with her father, and cared for him in his declining days.

The funeral services were held from his residence in Meadville on July 30th. They were continued in the Reformed Church at Meadville, which was filled with friends and relatives. The services were in charge of his pastor, Rev. B. H. Holtkamp, and Rev. A. M. Kiefer, D.D., of St. Paul's Orphans' Home at Greenville. The sermon, at the request of the family, was preached by Dr. Charles E. Schaeffer, the General Secretary of the Board of Home Missions, on the text: "He was a good man and full of the Holy Ghost." His remains were laid to rest in the Beautiful God's Acre in Meadville, alongside of his kin who preceded him in death.

### SELF-SUPPORT

The Board of Home Missions extends most hearty congratulations to the following churches which, on July 1, 1925, retired from the Roll of the Board and can no longer be called Missions, but are now self-supporting congregations:

Goss Memorial, Kenmore, Ohio  
 Grace, Toledo, Ohio  
 Calvary, Lima, Ohio  
 Mill Creek-Tamms, Ill.  
 Grace, Hanover, Pa.



REV. R. F. MAIN, BRUNSWICK, MARYLAND, AND TREASURER J. S. WISE AT  
 FREDERICK MISSIONARY CONFERENCE

### NOTES

We are pleased to show a picture of Rev. R. Franklin Main and Treasurer J. S. Wise, taken at the Frederick Summer Missionary Conference. Mr. Main has been a Missionary under the Board of Home Missions since 1908, first at Larimer, Pa., and since 1919 at Brunswick, Md.

\* \* \*

Contracts are also being signed for new church buildings for St. Mark's Reformed Church, Baltimore, Md., for Carrolton Avenue Mission, Indianapolis, Ind., and also for extensive alterations to Grace Mission, Bethlehem, Pa.

\* \* \*

Miss Ruth Christman, a recent graduate of the Philadelphia Training School for Christian Workers, was ordained as a Deaconess at her home church in Lehighton, Pa., on August 30th. Her pastor, Rev. Paul R. Pontius, was assisted in the service by Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions. Miss Christman will serve under the Board of Home Missions as Deaconess in the Dewey Avenue Mission, Rochester, N. Y., beginning her work there on September 15th.

\* \* \*

Another ex-Mission, if we may be permitted so to call it, namely, Calvary Reformed Church, Philadelphia, celebrated its 32nd Anniversary on Sunday, June 14th. It was more than an anniversary day, inasmuch as the congregation was able to burn a long-standing mortgage of \$5000. This amount of money was raised in a very beautiful way. No pledges were taken, no bazaars were held, but the matter of paying off the mortgage on this anniversary was prayerfully laid before the people, and they nobly responded in a free-will offering on this day, which amounted to considerably over and above what was due on the mortgage. This mortgage was created fifteen years ago when the church was being built, the Board of Home Missions holding the mortgage. The congregation did nothing more cheerfully, it seems, than paying back to the Board this money so that it could be reinvested in some other church in the mission field. Calvary Church now

has a beautiful plant that real estate men conservatively estimate at \$125,000, with only an indebtedness of \$9000. At the morning service of the Anniversary Day, Mr. J. S. Wise brought the greetings of the Board of Home Missions and also delivered the Anniversary Address. After the mortgage burning services, the pastor read a letter of greeting and congratulation from the General Secretary of the Board, Dr. C. E. Schaeffer.

\* \* \*

Rev. Alexander Harsanyi, Ph.D., our Hungarian Missionary at Ashtabula, Ohio, writes: "Our Mission is probably the smallest among all the Hungarian Missions under the care of the Board of Home Missions. We have only 52 families. But the future, as Napoleon once said, is ours. There are 129 children in these families. Furthermore, we are strategically in the best location with our Mission, this being the only Protestant Church in the eastern section of Ashtabula, where thousands of foreigners—Italians, Slavs and Hungarians—live. Our Mission is like a lighthouse of truth for the foreigners in this colony, and it might be regarded as the nucleus for future Protestant work for the salvation of many souls of foreign parentage here. To accommodate all the children whom we would like to bring to our Sunday School and to make our work more efficient, we must make improvements very soon on our Sunday School room, which is an unattractive and uncomfortable place at the present time. We must provide a place where we can offer social and educational entertainments for our people, otherwise they will go to places where their souls will get lost. I must also mention the following facts: (1) that there is not a Hungarian family nor a single individual man or woman in Ashtabula who would not be a regular member of either our church or the English Church nearest to them; (2) the average contribution per member in our congregation is \$17.45; (3) the attendance at our services is 75 per cent of the membership. The dedication of our new parsonage took place on the 16th of August, in the presence of hundreds of Hungarians. The building of the parsonage was made pos-

sible through a loan received from the Board of Home Missions. Every member of the Mission is filled in his or her heart with gratitude."

## TWO CHURCHES TORN DOWN!

That is a rather startling announcement, but, when we learn that these were old, inadequate buildings which are being torn down to make room for beautiful new church edifices, then we have reason to rejoice, as we know the good people connected with the East Market Street Reformed Church, Akron, Pa., of which the Rev. W. E. Troup is the pastor, and those belonging to the First Reformed Church at Winston-Salem, N. C., of which Rev. A. C. Peeler is the Missionary, are doing. The East Market Street Church, Akron, Ohio, went to self-support July, 1924, with a very inadequate equipment, but with the assurance that it would receive help from the Board of Home Missions towards the erection of a new church building. This promise has now been kept, and on July 19th a Farewell Service was held in the old building, which was constructed almost two decades ago. The last service was at 8 o'clock on Sunday evening. There were hymns by the hidden choir, a candle service representing the past, present and future; reception of new members, baptisms, and the Holy Communion. How fitting that the last service should be "In Remembrance of Me." It is also planned that the first service in the new church should be the celebration of the Lord's Supper. On Sunday, August 2nd, the old cornerstone was opened, and ground was broken for the new church. Rev. G. W. Good, a former pastor, took part in this service.

The old building of the First Reformed Church, of Winston-Salem, N. C., has not been able to meet the conditions for some time. Early in July the last services were held in the building, and it was then torn down. Building operations on the new building are now in process, and this Mission will receive a much more adequate building at a moderate cost. The Board of Home Missions is also helping to finance this building.

## STUDENT WORK

Work is done among the Reformed Students at State College, Pa.; University of Wisconsin, Madison, Wisconsin, and institutions of learning in Philadelphia, particularly the University of Pennsylvania. The following statements regarding this work will prove of interest.

*Faith Reformed Church,  
State College, Pa.*

During 1924-25 there were in attendance at Penn State 254 Reformed Church students. Of this number, 161 students "signed up" for attendance upon Church service with us. At the last October Communion, 95 students communed. We held a series of Friday night Student Socials with an average attendance of 55. The pastor conducted a class for students every Sunday morning, with an enrollment of 30. Students meet every Sunday an hour before evening worship and engage in group studies on "How Jesus Met Life Questions." The minister visited students in private homes and fraternities. After nearly three years of residence here, in our judgment the biggest piece of work accomplished was the church attendance feature.

E. H. ROMIG, State College, Pa.

*Madison, Wisconsin, and University  
Students*

In the Directory of Students of the University of Wisconsin, we find names of people from all over the world. They come here not only from every state in the union but also from foreign countries.

We know that among the nearly 11,000 students who attend the University during the year, there will always be some members of the Reformed Church. We are trying to keep these students in touch with the Reformed Church. Quite a number of these students are also interested to hold together those of the household of our faith. Already in spring, some of them planned together for this coming year, with the result that they themselves sent out a circular letter to all the Reformed pastors in the state, asking that they bring the matter of church attendance to the attention of all the young people in their congregations who con-

template leaving home to attend the University, and also asking that the names of such be sent, with the present addresses and possibly the future addresses of the prospective students and also of the old students. When a group of young people is interested sufficiently in the Church to go to so much trouble as that, it deserves the encouragement and support of every pastor.

Our equipment here in Madison is very inadequate. When I observe what other denominations are doing for the students, I always think that our church has much to learn along this line. When our mission was started here a few years ago, the congregation bought a house with the help of the Church Erection Board. It was remodeled so that we have our chapel or church downstairs and the parsonage upstairs. One large room upstairs serves for Primary room in Sunday School, Ladies' Aid meetings, Women's Missionary meetings, Sewing Circle, Fellowship meetings of students and young people, and as sleeping room when the pastor has a guest or two. We do not complain of this, but the room must needs be refurnished in order to make it homelike and cozy. I want to move our own piano in there and a table on which we can place the Church papers and periodicals, and let the students spend Sunday afternoons in there. Here we also serve cost-lunches every two weeks on Sundays at 5.30, and hold a social or fellowship hour till 7. Then the Young People's meeting is held downstairs. Since this room has to be used occasionally as a guest room, we ought to have two bed-davenports or good day-beds, a new rug and some single chairs in there. Only an ordinary outfit for this room would come to \$200 or \$250. We can hardly expect from the students this whole amount. The congregation also has all it can do to bring up the amounts needed annually to pay our indebtedness to the Board of Church Erection. Therefore, if any Young People's Society or members of the church are interested in helping to keep these young folks interested in the Reformed Church, if would more than please us if they would send us a few Fives or Tens for this cause. Especially

should those congregations be interested who have students here. We are trying to do your work. But, above all, send the names and addresses of students to

EDWIN H. VORNHOLT

14 West Johnson Street,  
Madison, Wisconsin.

*Philadelphia, Penna.*

The work in Philadelphia among students is carried forward by Rev. Clayton H. Ranck, and, while a great deal of his work is among the students at the University of Pennsylvania, he is also in close touch with those who attend other institutions in the city, such as Temple University, Drexel Institute, Hahnemann Medical College, Philadelphia Training School for Christian Workers, Jefferson Medical College, Pierce School, National School of Expression and Oratory, Curtis School of Music, Woman's Medical College, Haverford College, Beechwood School. An annual dinner is held, usually

in November, in order that these students may have an opportunity to get acquainted with each other and in order that there may be an opportunity to bring them in affiliated relationship with the Reformed Church in Philadelphia. The motto is "A Church Home When Away from Home." Mr. Ranck has a mailing list of 1500 made up for the most part of alumni and newly elected officers in the three Eastern Synods. Besides a large amount of calling, interviewing and correspondence, he has been writing numerous articles for the church papers calling attention to the work and also has been speaking in the churches as the opportunities offer. He has attended conferences of various kinds in the interests of the work. A campaign is under way to erect a new building for the Christian Association at the University of Pennsylvania, and the Committee from the Reformed Church has pledged its fullest cooperation to this enterprise.

### THE CUPBOARD AND THE BONES

"The dog's disappointment at not getting a bone was equaled by Mother Hubbard's at not having one to give. She probably told him so and meant it. It is a question, however, whether the dog believed her.

"Just now the Church-building Fund is Mother Hubbard. All of her 700,000 bones have been scattered over the whole lot from Maine to California and from Minnesota to Texas and the remaining 50,000 bones are on the way. In other words, the cupboard is bare. All that she has to dispense, and many times since March 1st have bones been denied. However, she has had the foresight to make extracts from the bones, and has a reserve of interest from which she can still make gifts, and is making them. She is greatly distressed at the lack of bones, though perhaps it will be hard to make applicants believe it during the remainder of 1925. There is, however, a sizeable list waiting for 1926 to come around.

"The question as to ways and means

of stocking the cupboard formed a considerable part of the deliberations of the Trustees at their meeting on May 28th. A plan will be announced at the September meeting, which, it is hoped, will be put into action immediately thereafter. The attention of those who have bones available for the purpose of stocking the cupboard is directed to the report which will follow the action of that meeting."

The above article, written by the Rev. Charles L. Pardee, D.D., of the Church Extension Society of the Protestant Episcopal Church, we are glad to publish because it describes a condition exactly similar to our own. In place of 700,000 bones, we have 500,000, and I wish we might be sure that we had 50,000 more on the way. Perhaps when our Episcopal brethren publish their "ways and means of further stocking the cupboard" they will have evolved a plan that we might follow with profit.

J. S. WISE,

*Superintendent Church-building Funds.*

## HOME MISSION DAY

The date this year will be November 8th. This is just an advance notice to bring it to your memory. In the next issue of *THE OUTLOOK OF MISSIONS* we will tell you a great deal more about it. The work to be stressed particularly in connection with this special day is the *Department of the Northwest*, one of

the greatest Mission fields which the Reformed Church has. If you will read Dr. Schaeffer's article on his Canadian trip, you will have some idea of the great needs and opportunities in this vast territory, which is included in that Department of the Northwest.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

**L**AST Friday, in the year of our Lord, 1925, and, to be exact, at five o'clock P. M. of August seventh, after a very busy day of dictating letters, signing checks, and anticipating the financial needs of the Board for the next two weeks, I put up my pen and hurried homeward. It was the eve of a long looked for vacation. Owing to the financial pressure upon the Treasurer's office, I was unable to take such a vacation for three years, and now, at last, I am free for a short time! What a sense of relief! With the exception of two Sunday appointments, I expect no further interruptions!

Well, here I am, within hearing of Atlantic's restless waves as they come, one after another, rolling up the beach! Did I say I was not to be interrupted? Of course, the writing of the "Observations" this Tuesday morning, just before the bathing hour, will not be classified as such. It is a pleasure! I realize that I have many readers who likewise are enjoying a vacation at this very moment; and so the sharing of our pleasures at this particular hour must not be called an interruption, but must be classed as a part of the day's lighter tasks.

When I left the office last Friday, as I rushed toward the Reading Terminal, I observed a large sign across the sidewalk on Arch Street. It impressed me with its doleful message. But I was at the beginning of my vacation, and, with a firm resolution not to allow it to disturb my jubilant frame of mind, I hurried on. The impression was such, however, that I could not shake it off. It followed me while working in my garden on Saturday,

and on Sunday morning I left it outside the doors of Trinity Church, Pottstown, only to take it up again after the worship was over, and to permit it to follow me to the seashore and, finally, inject itself into this article. Here it is:

"This building is being wrecked by the Franklin House Wrecking Company." "House" and "Home" are not identical, but there are also "Home Wreckers." "Home Wrecking!" What a nefarious business! I have seen many a promising home wrecked by influences within or without, but that kind of wrecking is usually accomplished without very much publicity. The wreckers seldom seek the publicity that this house wrecking company sought. They usually keep in the background, and very often shift the responsibility upon other shoulders. They work in the dark. Yet, here is a concern that seems proud to acknowledge its type of business. Would that all home-wreckers were as harmless as they! They deal with brick, mortar, lumber and all the material things that enter into the physical home structure, while thousands of others apparently delight in destroying character, love, happiness and all the other virtues that are the real things of the home. The one wrecks trash, while the others wreck that which is most precious in life.

This wrecking business very often finds its way into the Church. The last place on earth one might expect to find it! And yet, sad to say, too often do we find all too many "rule or ruin" or "aenemic, thin-skinned, touchy" individuals in nearly every church. As long as everything goes along according to their whims or



likings, all is well. But just let anything run amuck of their peculiar views, or offend their pride, or perchance hurt their feelings, when, Samson-like, if it is at all within their power and might, they will not let up until the whole structure shall topple over. Many a Mission of great promise in its beginning was ruined in such fashion. Many self-supporting congregations have also suffered from like causes. It would, therefore, appear to be very unfair for anyone to place the blame for the apparent failure of a Mission upon the Board, without a full knowledge of the circumstances that caused it.

There are many other varieties of "home-wreckers," but I feel that I have said enough for the stimulation of thought, and if I have said enough to cause some one whose plans are frustrated or whose feelings are hurt to look well before taking unwise action, I shall be happy. Better suffer a little from injured pride than to become a wrecker.

My moral is drawn. The bathing hour is at hand. In a few minutes I shall be riding the waves and hope to forget everything else save the pleasure at hand. I wish you all a very pleasant vacation!

*(Continued from Page 400)*

bear on neighbors to force them to join in so excluding Negroes. A suit to make impossible this method of abrogating the

Constitutional right of citizens is now pending before the Supreme Court of the United States.

"Frequently the only houses available for colored tenants have been in districts infested with vice or other low moral standards, in spite of the desire of the colored people to provide decent surroundings for their children. Almost always the areas to which they are expected to confine their residence are those least adequately provided with street paving, sewage and garbage disposal and other sanitary provisions, and fire and police protection.

"In many cases no adequate housing legislation has been enacted. In other cases existing legislation does not afford colored tenants the protection it gives to others because it is not enforced for their benefit. Efficient enforcement requires an adequate staff for inspection. Inefficient enforcement is sometimes due to lack of and sometimes to unequal distribution of inspection service, and sometimes to failure to enforce the regulations for other reasons.

"In addition to difficulties due to prejudice, the economic limitations of the colored citizens still further restrict their choice of dwellings. As a result of these conditions, at a time when there is a shortage of houses, the situation of the Negro population, especially in the cities, is most acute.



OUTDOOR  
C. E. MEETING,  
CEDAR RAPIDS,  
IOWA  
REV.  
A. J. MICHAEL,  
MRS. MICHAEL  
AND  
MISS ZIERDT,  
OF  
CHINA MISSION,  
IN FOREGROUND

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### SOCIAL AFFIRMATIONS

SOME time since Prof. Jerome Davis and President Kenyon L. Butterfield drew up a statement of social faith for the National Council of the Congregational Churches in the United States. The statement was submitted to selected individuals for criticism. It was then revised, and the executive committee of the Congregational Social Service Commission adopted a resolution suggesting that the Federal Council of Churches submit it to all the denominations within its membership for criticism and discussion, expressing the hope that the Federal Council may then adopt it with such changes and modifications as may seem best, to take the place of the Social Ideals of the Churches adopted in 1912.

This process of criticism and discussion is now going on, and our own Commission has referred the statement to our Educational Committee to be considered with instructions to prepare a statement in time to report the same to our next General Synod in 1926. The chairman of this committee is Rev. David Dunn, 226 Woodbine Street, Harrisburg, Pa., who will gladly receive criticisms and suggestions from ministers and members of our Church for the benefit of the committee in the discharge of the task imposed upon it.

The Congregational Commission's statement follows:

The Social Affirmations of the Churches attempt to point out certain consequences which would follow for our social life if we were to take Jesus in earnest and make His social and spiritual ideals our test for community as well as for individual life. They insist on a strengthening and deepening of the inner personal relationship of the individual with God, and a recognition of his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God

and love thy neighbor." They involve the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, they mean creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. Translating this ideal:

1. Into education means:
  - (a) The building of a social order in which every child has the best opportunity for development.
  - (b) Adequate and equal education for all, with the possibility of extended training for those competent.
  - (c) A thorough and scientific program of religious education designed to help Christianize everyday life and conduct.
  - (d) Conservation of health, including careful instruction in sex hygiene, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.
  - (e) Enforcement of constitutional rights and duties, including freedom of speech, of the press, and of peaceful assemblage.
  - (f) Constructive education and Christian care of dependents, defectives and delinquents, in order to restore them to normal life whenever possible, but with kindly segregation for those who are hopelessly feeble-minded.
2. Into industry and economic relationship means:
  - (a) That group interests whether of labor or capital must always be subordinated to the welfare of the nation as a whole.

- (b) A frank abandonment of all efforts to secure unearned income, that is, reward which does not come from a real service.
  - (c) Recognition that the unlimited right of private ownership is un-Christian.
  - (d) Abolishing child labor and raising the legal age limits to insure maximum physical, educational, and moral development.
  - (e) Freedom from employment one day in seven.
  - (f) The eight-hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.
  - (g) Providing safe and sanitary industrial conditions, especially protecting women.
  - (h) Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.
  - (i) That the first charge upon industry should be a minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.
  - (j) Adequate means of impartial investigation and publicity, conciliation and arbitration in industrial disputes.
  - (k) The right of labor to organize with representatives of its own choosing, and to a fair share in management.
  - (l) Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.
  - (m) The supremacy of the service, rather than the profit, motive in the acquisition and use of property, on the part of both labor and capital, and the most equitable division of the product of industry that can ultimately be devised.
3. Into agriculture means:
- (a) That the farmer shall have access to the land he works on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.
  - (b) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.
  - (c) That there shall be every encouragement to the organization of farmers for economic ends, particularly for cooperative sales and purchases.
  - (d) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.
  - (e) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.
  - (f) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely cooperative, and possessed with the spirit of the common welfare.
4. Into racial relations means:
- (a) The same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching.
  - (b) Eliminating racial discrimination, and substituting full brotherly treatment for all races in America.
  - (c) The fullest cooperation between the churches of various races, even though of different denominations.
  - (d) Special educational and social equipment for immigrants, with government information bureaus.
5. Into international relations means:
- (a) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.
  - (b) That the old methods of secret diplomacy and secret treaties are today unnecessary and un-Christian.

- (c) That all nations should associate themselves permanently for world peace and goodwill, that war should be legally outlawed, and that differences between nations should be settled in an international court.
- (d) That any dishonest imperialism of selfishness must be replaced by such genuine disinterested treatment of backward nations as to

contribute the maximum to the welfare of each, and of all the world.

- (e) That military armaments should be abolished by all nations except for a small police force.
- (f) That the church as an institution should no longer support war in any form. (This would still leave the individual free to do as his conscience dictates.)

## NEGRO AMERICANS AND HOUSING CONDITIONS

**E**FFORTS of Negro Americans to find suitable homes throughout the country make a stirring story, as related in the introduction of a report on housing by the Commission on Race Relations of the Federal Council of Churches.

Negro families are attempting to move from alleys and congested districts in nearly every part of the country. In some cities where they have moved into neighborhoods tenanted by white residents their new homes have been set on fire and in others they have been bombed, declares the report.

One of the most surprising incidents in the record is of a white congregation singing "Onward, Christian Soldiers," marching to the home of a highly-educated Negro who was engaged in important educational work. The leader handed the owner of the home a written demand that he leave the neighborhood and waited for his reply. The owner said he would remain where he was. The crowd left, but special police protection was needed for some time before the family felt safe in its home.

It is not because the Negroes wish merely to move into white neighborhoods and to have white neighbors, but because they have suffered even more from the housing shortage than white persons and are seeking to improve their health and living conditions by leaving the alleys and undesirable districts to which they have generally been expected to confine themselves, continues the report. Attempts of various kinds have been made by individuals and organizations to meet the situation and to provide suitable housing for colored people.

"Negro Americans have even more difficulty than other residents in finding suitable places in which to live because prejudice against them operates regardless of culture or financial ability," says the introduction to the report. "Under ordinary conditions other racial and national groups can usually secure housing accommodations in almost any residential area if they can pay for them and maintain the neighborhood standards in other respects.

"It has frequently happened, however, that Negro residents have not been permitted to remain unmolested in their own homes even though they kept their property in superior condition and otherwise conducted themselves with entire propriety. Hoodlums have been permitted to break windows and to destroy flowers and shrubbery.

"Houses have been bombed. Concerted action on the part of supposedly respectable citizens in the way of anonymous warnings of calamities unless the property was vacated, actual physical attacks on members of the family, and destruction of property by fire or other means, threatened or carried out, are measures that have been used to force colored people from homes in neighborhoods where living conditions are desirable.

"Court action has been resorted to. Decision by the United States Supreme Court has made impossible restriction by ordinance of the residence privilege of any part of the population, but groups of property holders have entered into voluntary agreements to exclude Negro residents from property owned or controlled by them, and have brought pressure to

*(Continued on Page 397)*

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

---

## FAREWELL MESSAGE FROM MRS. W. E. HOY

---

Dear Friends in our dear Reformed Church:

Off for China? Yes, just ready to step off of our dear Homeland. What a wonderful furlough we have had! I am very sure of one thing—when I was a little girl days were much longer than they are now. It was such a long time to wait for Christmas to come. In the summer, when counting the days until the Sunday School picnic, I am sure each day was just twice as long as they are now.

Never did a year pass so quickly as the one just gone. I have traveled some in my life-time, but never have I known people to be so perfectly lovely, kind and generous. In the whole year, north, south, east and west, I had only two lemons handed to me, and, really, they did me good. Lemons are splendid when there is danger of a swelled head. No one could ever make me believe that the world is growing worse; "God is nearer, Christ is dearer than ever before."

We are going back to China with our hearts almost bursting with joy because of your love and help. When the pledges are all paid in, I shall have the ten thousand dollars I want for work among the women at Lakeside. You will be interested, I am sure, in watching for reports of the buildings we wish to put up—work-rooms, school, chapel, parsonage and social hall. Please pray, pray hard. There are breakers ahead, but, because of the ease with which the money was raised, I feel sure God is ruling, and all will come out right. Our aim and desire is to make our little corner of China a place in which to raise up Christian men and women. A safe place for our school boys.



And now, good-bye to you all. It was a pleasure to have friends see us off at Broad Street Station, Philadelphia, but hard to part with some—dear Dr. and Mrs. Bartholomew, sister Annie, and others; but, when we got to Lancaster—oh, that wonderful surprise! The grand inspiring yell they gave my husband—dear Mother Gerhard—Dr. Krebs and the many, many friends, a sea of loving faces. You have given us inspiration for years to come. And then, at Johnstown I missed seeing the friends, but I got the candy.

Weather ideal, interesting and sympathetic people on the train, we have reason to be full of joy. Yet, in our heart of hearts there is sorrow at leaving members of our family. We wish we might have them all with us.

Again, Good-bye—I know you will not forget us or the work.

Very sincerely your co-worker for the Master,

MARY B. HOY

San Francisco, Cal.,  
August 6, 1925.

## A FLOURISHING WORK AT NIEH KIA SHIH, CHINA



This illustration was taken at Nieh Kia Shih, on the recent visit to China of our Field Secretary, Rev. Jacob G. Rupp. From left to right, there is Evangelist Hsu, who was the first evangelist at this station; Rev. Edwin A. Beck, missionary in charge of the Mission Schools in the Yochow district; Rev. Jacob G. Rupp, Field Secretary; Rev. Sterling W. Whitener, missionary in charge of the evangelistic work in the Yochow district, and Evangelist Hwang, who is at present the evangelist at Nieh Kia Shih.

About seventeen years ago, our Martyr Missionary, the Rev. William A. Reimert, went to this place for the first time to distribute portions of the New Testament and religious tracts. On his arrival he was immediately attacked by a mob which cried, "Here comes the foreign devil." They crowded on him so that the side of a building was pushed out, and, had it not been for a company of soldiers stationed here, who rescued him, he would have been killed. A few days later after the excitement of the people had subsided, guarded by several soldiers, Rev. Mr. Reimert went through the town and distributed his tracts.

Ten years ago Evangelist Hsu established the work on a permanent basis. He started a congregation with a few Christians and inquirers. A school for boys was also started. Now there is a flourishing congregation of Christians and inquirers in charge of Evangelist Hwang, who is the second one to hold this position. The school now has boys and girls attend-

ing. The enrollment at best is sixty pupils. Some of the boys, after passing the grades, have entered the Middle School at Huping Christian College, Lakeside, and some of the girls have entered the Ziemer Memorial Girls' School, Yochow City.

The Nieh Kia Shih district is one of the most backward communities in our mission field in China. It is often disturbed by the bandits. Even when the missionary was lately on his itinerary to this place the bandits were around. The chief industry of this people is raising tea and the packing of it in the factory for foreign trade. Mr. and Mrs. George B. Geiser, members of the Messiah Church, Philadelphia, have contributed the funds with which a beautiful church and parsonage were built here and also gave a gift with which to build the school. The church is equipped for Bible Woman's work.

It is indeed a great inspiration to the missionary when a consecrated Christian family from the home Church furnishes the equipment, which is the beginning and lays the foundation of the Christian Church in a community. This congregation sent its picture to Mr. and Mrs. Geiser, and requested them to send their photographs so that they might put them into their church.

We can not think of anything finer in Christian endeavor where a consecrated family may have such a harvest of souls. This small beginning will in the near future number hundreds, yea, thousands, redeemed for the Lord Jesus Christ. It will be a great satisfaction for these faithful servants when entering glory to hear from the Saviour's lips, "Well done, thou good and faithful servant, enter thou into the Joy of thy Lord."

## BIBLE TRAINING COURSE OF MIYAGI COLLEGE, SENDAI, JAPAN

This course, for many years, consisted of only one year of study above the five-year high school course. In 1916 it was changed to two years, and, in April of this year, it was lengthened to three years. It now has the standing and dignity of a regular college course.

As its name implies, the object of this course is entirely practical. The Bible and the other branches are taught in such a way that the graduates when they leave college may be able to do effective Sunday School work and general evangelistic work. In order to do this satisfactorily, the students, besides having a good working knowledge of the Bible, must know music. The graduates are the organists of our churches, and they teach the children and the grown-up people to sing the hymns of the Church.

A great deal of stress is laid on Sunday School work. All the students do regular Sunday School work in the churches of Sendai and nearby places. There is also a practice or model Sunday School conducted in the chapel of Miyagi College. This model Sunday School is an integral part of the Bible Training Course, and the students are entirely responsible for the management of the work. They take much pride in this part of their school duty, and well they may, for it is done with much care and faithfulness. Usually several teachers of Miyagi College are in attendance, but they are there only as guests.

The cover page shows a recent picture of this model Sunday School taken on Flower Sunday.

ALLEN K. FAUST

## OUR WOMEN ARE AT WORK

They are never idle. We refer to the women in the Missionary Societies in our congregations. They always succeed in what they undertake to do. The word "Failure" is not in their dictionary. Why do we write in this flattering strain? Oh, no! This is not flattery. This is sound sense! *We are just giving voice to a fact.* The women have undertaken the pleasant task of "extracting" from the men of the Church a dollar or more for the Men's Wing of the Yochow Hospital in China. Most encouraging are the

reports that reach the office of the Board of Foreign Missions. One worker writes, We will send \$33 for this needy object. A few days ago, a willing worker came into the Secretary's room and she told him of an ovation given her by a Young Men's Bible Class after presenting the needs of the Hospital. The young men told her, We will contribute \$50. But we must not lengthen this article. The news is too good not to tell a part of it. Wait and see the finish.

## SUDDEN DEATH OF DR. EWING

It is with sad heart that we record the sudden taking away of Rev. Dr. James C. R. Ewing, veteran missionary in India of the Presbyterian Church, and President of the Board of Foreign Missions. He died suddenly at his home at Princeton, N. J., on August 20, where he had lived since his retirement from active missionary service in India. His career in the mission field was unique in many respects. He was held in high esteem by the British Government and was the

recipient of many honors, among them the awarding of the title, "Knight Commander of the Order of the Indian Empire." Dr. Ewing was a man of fine personality, charming manners, and of indomitable energy. His death creates a void in the work of Missions that will be hard to fill. We mourn his loss as of a personal friend. To the Board of Foreign Missions we extend heartfelt sympathy.

## 1725—OUR CHURCH THEN AND NOW—1925

(Sermon delivered by Dr. Allen R. Bartholomew at the Annual Meeting of Philadelphia Classis, held in Pikeland Reformed Church, Tuesday, May 12, 1925, and printed by request.)

Job 8:7-8

*"Though thy beginning was small, yet thy latter end should greatly increase. For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers."*

## Part II

THE two great Boards of the Church to carry on the work of Missions, at home and abroad, were organized almost a century ago. The Home Missionary Society was started in the year 1826, not as a Board, but merely auxiliary to the Synod. The Board of Foreign Missions was organized in 1838 as auxiliary to the "American Board of Commissioners of Foreign Missions." Dr. John W. Nevin was the representative of our Church on that Board. It was felt, in order to create an interest among the members in the spread of the Gospel, that a paper should be issued, and we find in 1827, *The Magazine of the German Reformed Church* appeared, with the inscription, "Edited at the Theological Seminary." Located at Carlisle, Pa. In its place came "The Messenger of the German Reformed Church," January 1832; Professor Mayer was editor.

About 1840, when the two great theologians, Nevin and Schaff, made known their theological views, our Church had to contend with a tidal wave of fanatical revivalism. It was at that time that Dr. Nevin wrote the masterly treatise known as "The Anxious Bench." It was meant to check the spirit of New Measureism to maintain the normal growth of the Christian life. This little volume was the target of severe criticism; among the foremost critics was Dr. R. Weiser of the Lutheran Church. He wrote a pamphlet in reply entitled, "The Mourner's Bench." Fifty years later, in an article in the *Lutheran Observer* under the caption of "An Honorable Amende," he admitted that he had not seen the many evils that were almost certain to follow in the wake of revivals as they were then conducted,

and rejoiced to see that the views so ably advocated by Dr. Nevin in the face of much bitter opposition had been generally adopted by nearly all the Churches. He closed with the pertinent remark: "True revivals are not in conflict with the spirit of Christianity; they have always existed in the Church and always will exist until the time will come when whole nations shall be born in a day. Revivals are of God and are all right." I wish to add to this fine testimony that our Church requires a living faith and a vital piety in all her members. Where this exists there will be a perennial revival in the congregations.

The work of Missions, Home and Foreign, did not grip the pastors and people as it should have done until the early *seventies*. Before the Church could spread out, and extend its borders, the Spirit of Missions had to take hold of the hearts of the people. The work of Missions is the fruit of faith and the flower of love. It is the expulsive power of the Christ Life in the soul. It is the outward sign of the spiritual zeal within. For that reason I believe the finest history of a denomination is its missionary record. The giving of life is always the true test of consecration to God.

While we did not have a separate foreign mission of our own, yet from 1840 to 1865 our Church was a co-operative member of the American Board in Boston, contributing gifts all told in the sum of about \$28,000, which were devoted towards the support of the Rev. Benjamin Schneider, D.D., a missionary in Turkey, and a member of the Maryland Classis from 1842 until the day of his death in 1877. The last money was



paid to the American Board on October 9, 1865. During the several visits of Dr. Schneider to the homeland, he spoke in many of our Churches, and was instrumental in creating a deeper interest in many hearts. In his efforts to lead the heathen to Christ, he led our Church to the heathen.

For a period of twenty years our Church waged a bitter liturgical controversy. "Those were the days of strong men, men of original thought and of deep convictions. Their influence was felt far beyond the bounds of their Church." But as one looks back over those years, the heart asks, could not that time and talent, energy and grace have been spent to better purpose? That the Fathers did not think so, is evident from the fact that the fight was kept up with unabated interest for a score of years. All wars in Church or State are never conducive to the best, noblest and highest spiritual welfare of the people.

I have always felt that as the fires of the conflict were burning out the work of Foreign Missions had a great deal to do with the ushering in of the Peace Movement under Dr. Clement Z. Weiser in the year 1878. The Board of Foreign Missions, at that time, was composed of representatives of both sides of the controversy, but there was also a sprinkling of men who were not in the thick of the fight, of a conciliatory spirit, and I am convinced that these were the chief leaders in restoring peace and harmony in the Church. In the report on the State of the Church at the General Synod at Lancaster, Pa., in the year 1878, the chairman, the sainted Dr. John H. A. Bomberger, a member of the Board, used this strong language: "Of our participation in the cause of Foreign Missions, we can hardly speak without self-reproach. But even our sense of shame for past indifference and neglect in this regard, encourages the hope, that after another three years, we shall be able to render a better account of our stewardship of that Gospel which we owe to the perishing thousands in heathen lands." These words were a prophet's vision, for at that same meeting positive instructions were given the Board of Foreign Missions to

move forward in its work. Then the Church became in earnest, and the result was that our first missionary, the Rev. Ambrose D. Gring, with his wife, was sent to Japan, arriving at Yokohama June 1, 1879. Dr. Richards recently wrote in our Church papers: "Thus began a new period in the history of the Reformed Church. Theological issues, liturgical forms, and party interest fell into the background when the heart of the Church was set upon the practical work of the Kingdom as enjoined in our Lord's command—"Go ye and make disciples of all nations.'"

You will pardon me, I am sure, if I tell you of my heart's own deep conviction. It is this. The work of Foreign Missions has ever been the unifying principle in the work of a denomination. Our Board of Foreign Missions was for a long time the only Board that was the sole representative of the foreign missionary work of the entire denomination. In the work of Home Missions there were several agencies, stressing certain party interests. In the Publication and Sunday School work, we have had different agencies. In the work of Ministerial Relief and Sustentation, up to the time of the Forward Movement, there were three distinct organizations. Happily all these several organizations of the Church are becoming united, and the peace and prosperity of the denomination is assured.

Who will gainsay it, that our theology and life, as a Church, enable us to extend the invisible hand of the loving Zwingli to our brethren in other Churches? "We be brethren," is the watchword of our Reformed Church ever since the famous Marburg colloquy.

It will always be a regret to all lovers of Church Union that the federal union with the Reformed Church in America and our own Church did not take place in the early *nineties*. You will recall that a number of meetings were held at that time in the hope of a closer bond of fellowship. Much to the regret of our Church and of the most liberal and intelligent portion of our sister Church, this marriage did not take place. The delegate from the sister Church, in conveying the fraternal greetings of his Synod to

ours, very graciously said on the point of Union: "From the first, your proposals have been so generous and winning, and your responses so prompt and satisfactory and assuring, as to have proved the sincerity and earnestness of your desire for a union not only, but for a union whose benefits should be super-denominational and accrue directly and increasingly to the glory of our Lord in the growth of His kingdom." In his response, the venerable president of the Synod, Dr. Thomas G. Apple, voiced the sentiment of every member of the Reformed Church, when, in extending his hand, he said: "Let us be united in heart and give each other the right hand of fellowship and love, and evermore strive for the welfare of the Redeemer's kingdom on earth; and may the blessing of God rest upon our two Churches."

In the present theological unrest in various Churches it is cause for devout gratitude that, so far as it is humanly possible, we are of one mind and heart in our views of the Sacred Scriptures. And the reason for it was given by Bishop Andrews many years ago, during the American Congress of Churches held at Hartford. He wrote: "The Mercersburg divines found the central truth of Christianity in the truth about Christ's person as divine and human. And this gave them, as part of their system, the idea of Church unity, to express which in its own way the Congress came into existence. They saw in the Church the perpetuation of Christ's incarnate life, and they attached dignity and value to the sacraments, worship and the ministry." He further wrote: "The vigor of denominational life, which held the Reformed Church together through these violent convulsions suggests the thought that Christian societies of such strong vitality may have a contribution to make to the Catholic Church by virtue of its corporate character." Our platform as a Church is large enough for all the Churches of Christ to stand on. "In essentials, unity; in doubtful things, liberty; in all things, charity." The spirit of our Church is irenic. It is as deep and broad as the whole Church of God. We make Christ the centre of our life, theology and wor-

ship. The natural trend of Christians is Christward. The more we lift up Christ, the sooner will He draw all men unto Himself. Let us rejoice in God for our liberal spirit, and may our whole Church continue to breathe in its prayers and hymns, sermons and periodicals, the spirit of Jesus. "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

*How do you and I see our Church?* "Know thyself," is the voice of wisdom. Unless we study our present opportunities in the light of our past achievements and improve them, we will fail to reap the golden harvest in store for us. There is no denomination with a brighter future than ours. We are just beginning to grow. What we can do has been proven anew during the five years of the Forward Movement. We are now looking at one another with clearer vision. The Boards and institutions have never been so united in the accomplishment of a God-given task. There has come into all our lives an abundance of the grace of our Lord Jesus Christ undreamt of before. We are not only a stronger but a better Church. It is easier to do and give now than it was five years ago. We can see farther and we will go farther because we know more of the real world around us.

But let us not stop with our glorying in what we have done. That very thought should humble us in the dust. We have only done what was our duty. Let us not become so proud of our past as to forget our responsibility to the future. If this Two Hundredth Anniversary of our Church in these United States will leave us as a Church, no broader in our plans, and no larger in our purposes, then our praises of the past will be a hollow mockery in the sight of the Lord. There is a bigger future for our Church than she has even known in the past. We have no right to treat our past as though it were the greatest part of our history. It is not, it is the smallest part of our history. Ours is the golden privilege to honor the work of the Fathers by taking it up and carrying it forward. Our loyalty to the past and our reverence for

the Fathers will depend upon how we act in the present. You and I have not been responsible for the past, but we are for the future.

As it has been hard for us to break away from some things in the past, so it will be harder for those who follow to break away from what we are and do. Let us cherish the divine promise, "As thy day, so shall thy strength be." Let us labor in the prospect, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." This same Lord will help us to enter upon a new century of history for the Church of our Fathers with the hope of a new star by night to guide our feet in the path of progress, which is the way to life eternal.

*O Brethren!* This is no time for a small or timid program of service for our

#### FAREWELL SERVICE AT MADISON, WISCONSIN

Miss Aurelia Bolliger, who spent the summer with her folks in Madison, left again for Japan on the 25th of August. Miss Elizabeth Suess, who was appointed by the Foreign Mission Board to teach in Miyagi College, Sendai, accompanied her. On August 23, a farewell service was held for these two members of our congregation. Miss Suess spoke briefly in German and Miss Bolliger in English. Mr. Daniel Vornholt, brother of Mary Vornholt (also missionary in Japan, where she died), sang a solo. Rev. T. P. Bolliger, D. D., father of Miss Aurelia, then addressed the congregation, emphasizing some of the reasons which chal-

dear Saviour. Let me summon you, one and all, to the task that awaits us in the ringing words of Charles Hoyt:

"Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt  
The men and women who have borne  
the brunt

Of truth's fierce strife, and nobly held  
their ground?

Is this the time to halt, when all around  
Horizons lift, new destinies confront?

No, rather strengthen stakes and lengthen  
cords,

Enlarge thy plans and gifts, O thou elect;  
And to thy kingdom come for such a  
time.

Great things attempt for Him, great  
things expect,

Whose life imperial is, whose power  
sublime."

lunge us to do our duty in bringing the Gospel to those who have it not. The pastor then closed the service with a few remarks to the congregation and the departing friends, and in the name of the congregation bade them farewell and wished them God's blessing. The Woman's Missionary Society presented a beautiful Teacher's Bible to Miss Suess. The society had formerly given a present to Miss Bolliger. May God protect them on their journey and enable them to carry on the work with great joy to the glory of our Christ.

E. H. VORNHOLT.

#### PROHIBITION IN JAPAN

More than two hundred official delegates were registered in advance for the Sixth Annual National Convention of the Temperance League of Japan. The program of the convention listed over thirty propositions to be considered by the delegates, the chief of which were the following:

(1) The adoption of prohibition as a political issue.

(2) The possible formation of a "dry" party and the election of "dry" members to the Diet under universal suffrage.

(3) The election of dry candidates in local assemblies as a first step in political reform.

(4) Means for the crystallization and more effective organization of the growing temperance and prohibition sentiment throughout the country.

(5) Cooperation with and development of the student prohibition movement.

(6) A more adequate program for scientific temperance education.

(7) More effective enforcement of the Juvenile Prohibition Law.

(8) Proposals for advance legislation in the next session of the Diet.

It is anticipated that the extension of suffrage in Japan will greatly aid the dry cause.



MISS RUTH A. HENNEBERGER  
Nurse, China



MRS. CHESTER B. ALSPACH  
China



REV. CHESTER B. ALSPACH  
Teacher, China



REV. E. WARNER LENTZ, JR.  
Evangelistic Work, Baghdad



MRS. E. WARNER LENTZ  
Baghdad



REV. THEOPHILUS F. H.  
HILGEMAN  
Teacher, China



MR. F. WHARTON WEIDA  
Teacher, Japan



MISS EDNA F. DETWEILER  
Teacher, China



MISS ELIZABETH SUESS  
Teacher, Japan

## OUR NEW MISSIONARIES SENT OUT IN 1925

ALL three of our Missions—Japan, China and Mesopotamia—will receive new recruits this year. But they don't begin to fill even the vacancies. We are thankful for the young lives who have been willing to offer their services for Kingdom work, and we believe they will render a good account of their stewardship.

The farewell service of the Board of Foreign Missions was held for all the outgoing missionaries in Brodbeck Hall, at Frederick, Md., during the special meeting of the Board in connection with the Summer Missionary Conference.

There is an honor in sending forth a missionary of the Cross that all may share who help to carry on the work of the Lord. An honor, however, that belongs first of all to the parents, who by their own godly lives have put it into the hearts of their children to offer themselves for service in the lands across the seas. An honor, that those should ever cherish who go forth into strange lands and labor among stranger people, in the spirit of the Master who gave His life a ransom for many. An honor, that you and I may covet if we do what we can to support them in their work by our prayers, sympathies and offerings.

There are few persons in the world who occupy such a supreme place in the affections of human hearts, as the foreign missionaries. Their work is of a high and holy character, and commands the esteem of all the followers of Christ. I regard the foreign missionary as a *super Christian*. He embodies in his life what was highest and best in Him who went about doing good on earth. In leaving the shores of the homeland, he takes with him the fond wishes of an entire denomination. His place is determined, and he spends his years with increasing fruitfulness of results among the people of his shepherding.

Laying foundations is no easy task.

It is hard and difficult, and requires patience as well as wisdom. It is sinking oneself into the depths of obscurity. It is losing one's life in service for others. There is no glory to any work that does not come through great tribulations. It is the blood of service that sanctifies all human toil. It is at the point where service becomes costly that it begins to pay. How true of many of us that our service ends when we reach the bitter cup? "Are ye able to drink the cup that I drink of," Jesus asks each one of us. Only as we enter into "the fellowship of His sufferings," will we find "the joy of the Lord to be our strength."

Special farewell services were held for Miss Ruth A. Henneberger in Grace Church, Greencastle, Pa., Rev. Dr. Theo. F. Herman, speaker; for Miss Edna F. Detweiler at her home church in Pleasantville, Pa., Miss Gertrude B. Hoy, speaker; for Rev. Theophilus F. H. Hilgeman, at Bay City, Michigan, where his father is pastor, with Rev. Dr. F. Mayer as the preacher; also in St. John's Church, Ft. Wayne, Rev. Dr. J. M. G. Darms, preacher; for Rev. and Mrs. Chester B. Alspach, at Canal Winchester, Ohio, Rev. Dr. C. E. Creitz, preacher, and for Rev. and Mrs. E. Warner Lentz, Jr., in St. John's Church, Bangor, Pa., of which his father, Rev. Dr. E. W. Lentz, is pastor.

It was the privilege of the Secretary of the Board to deliver the address at the service for our new missionaries to Mesopotamia, and Rev. John Lentz, of Milton, Pa., an uncle, offered the prayer. They will become members of the United Mission, and fellow-workers with Dr. and Mrs. Calvin K. Staudt, of our Reformed Church.

The best wishes of a host of friends will follow our new missionaries to their fields of labor in Japan, China and Mesopotamia, and may the blessings of heaven ever descend upon them.

## THE BEGINNINGS OF MISSIONARY EDUCATIONAL WORK IN BAGHDAD

*By Rev. Calvin K. Staudt*

**T**OURISTS who have gone through Baghdad recently and who have seen our mission schools have had many words of commendation. They were deeply impressed by the number of students, the fine bearing of the student body, the Christian atmosphere of the school, and a thirst for knowledge and an eagerness for learning that is scarcely to be found anywhere else in the world. When we explained that this is our first year of educational adventure in Baghdad, they often doubted our words.

The first year of educational adventure in the fascinating city of Baghdad, where the old order is suddenly changing, giving place to the new! As I look back over the year's work from Mount Lebanon—where Mrs. Staudt and I have fled this summer to escape the intense heat of Iraq and to get away for a brief period from the incessant demands that are daily made upon our strength—I am glad to report that this first year of missionary educational work in Baghdad has been

beyond all expectations and beyond all that I had ever dreamed or hoped. Indeed, it has been a wonderful year, and a kind Providence seemed daily to have smiled upon us and upon the work so auspiciously begun.

A year ago this summer we rented a large and commodious house for a dwelling, and, inasmuch as we were not going to occupy the entire house, we decided to house in it a small, struggling school attended by the children of the Protestant parents, known as "The Protestant School." We had no plans yet for a mission school—no program, no teachers, no money except a little grant-in-aid for this Protestant School. All I had thought of doing for this school during the year was to give some advice and to teach an hour of English each day.

The school opened in a quiet way, with a handful of pupils and two native teachers. Presently, however, it was noised abroad that this school was housed in an attractive building, that Americans were



A KOHEN  
OR  
DESCENDANT OF  
AARON—  
STUDENT  
IN  
PROTESTANT  
SCHOOL,  
AT  
BAGHDAD

connected with it, and that to all intents and purposes it was an American mission school. New pupils began to arrive daily, and among them were a number of larger boys who wanted advanced work. They were Jews, Moslems and Oriental Christians. What was to be done? As I said before, we had made no provision for a mission school. For a week or so I was dazed, non-plussed. "Is it right for me to turn away these young people?" I said to myself. I debated, but finally answered with an emphatic "No!" I saw then and there all the possibilities and opportunities of a real mission school. I decided to teach these older boys, to take over gradually the entire control of the school, and to secure, if possible, additional teachers.

I had the good fortune of engaging two young men who formerly were students of mine in the American University of Beirut. Other teachers were also added until we had seven persons teaching in the boys' school, and three in the girls' school. We admitted by January first, in both schools, 180 pupils, and then closed the door rigorously to a waiting list and new applicants. The girls' school was housed in our living quarters, while the boys' school occupied the rest of the

house. Even the big veranda was turned into class rooms. The highest class in the school was doing third-year high school work, and up-to-date text books were shipped across the desert from Beirut.

Now, who were these children and young people who came to our school and who were willing to pay a high tuition fee for the type of education—Christian education, by the way—which we were offering and giving? Religiously, they represented many sects. Among these 180 pupils only thirty-four were children of Protestant parents; the rest were Chaldeans (Catholics), Gregorians, Nestorians, Greek Orthodox, Armenian Catholics, Syrian Christians, Moslems, Jews, Bahiasts. There were twenty-one Moslems and thirty-three Jews. Two of our Moslems were Turks, one was a Persian, another an Indian, and one was a nephew of the aid-de-camp of King Feisal. Among our Jews we had a few who were Kohens, descendants of Aaron. Not a few of our students came from the best families in Baghdad, and some of these were daily brought by servants, reminding one of the Greek pedagogues, who led the boys to the school and carried their books and writing materials.



THE  
SECOND CLASS  
IN THE  
BAGHDAD  
SCHOOL

Racially, too, the cosmopolitan life of Baghdad was represented in the school. There were Iraqi, Armenians, Assyrians, Turks, Greeks, Hebrews, Arabs, Indians and Persians. For the first time in the history of Baghdad were all these races and religions brought together in a school where they had to live together, work together, play together, worship together, and learn to love one another and forget their historic hates.

To have broken down the racial barriers and the religious antagonism, and to have done this alone and nothing else, would have been worth while—a hundred times worth while, and a fine piece of missionary work. But, as a mission school we did much more. We had prayers every morning where these children of many races and many religions, standing in reverence and with bowed heads, lifted up their hearts in prayer to the common Father of us all. These devotions had to be held in the open court, for there was no room in the house large enough to hold the entire school. Occasionally, too, we sang a Christian hymn which the children memorized in the lower grades.

Then we gave definite instruction in religion and Christian ethics, and taught the Bible in all the classes. True, we did not force the Bible into the hands of all our pupils, but we freely taught from it and used it openly in all our classes. Every morning for half an hour this instruction was given. We tried to impress upon our teachers that they should radiate a Christian atmosphere and walk worthily of the Lord. We started a Sunday School in our house, to which many of the pupils of the school came. We conducted a Sunday evening service for a time, to which nearly all the older boys of the school came regularly, giving me a splendid opportunity to give simple and helpful talks on Christian living.

"Why do you want to come to our school?" I would often ask a prospective student, and the answer invariably was, "We heard it is a good school," or "We want to be in an American school." There was a difference between our school and the other schools of the city. It was, as I could figure out, in the home atmosphere of the school; in the stress



MOSLEM BOYS FROM SOME OF THE BEST FAMILIES IN BAGHDAD

we laid upon the teaching of English and the teaching of the higher studies in English; in the willingness on the part of some of us to teach with all our might and to labor day and night for the welfare of the children and young people who were entrusted to our care. But, more so, it was in the personal attention and kindly treatment which every one received; and in an emphasis both upon character building—the making of real men and women—and upon sound scholarship.

Permit me to record this scene, which was enacted every morning during the last two months of school. We are sitting at the breakfast table in the court of the house. It is only a little after six o'clock. A number of students have already gathered outside the house waiting for the gate-like doors of the house to swing open. Yakob, the janitor, opens. They come trooping in—a happy lot—Moslems, Jews, Oriental Christians, pupils whose ages range from five to twenty. They are quietly going upstairs to their class rooms to study or to walk back and forth on the broad veranda reciting their lessons. They are the most lovable children and young people you want to find anywhere.

We do not refrain from having our private devotions while the pupils pass through the court: it gives one something definite to pray for. We pray that we



may have wisdom and sympathy to promote understanding and friendship among these many races and religions. We pray that the Christian people of America may give us men and means in order that we may be able to extend these liberalizing opportunities to others. And most earnestly we pray that we may have

the power to make these pupils who are now under our care to become apostles of a new order in this city of rapidly changing orders—an order in which the teachings, the spirit and the principles of Christ are known, believed in, followed.

Aley, Lebanon.

### MISS BAILEY WRITES ABOUT TRIP TO COUNTRY POINTS IN CHINA MISSION

Yochow City, Hunan, China.  
April 4, 1925

Last Tuesday eight foreigners, together with Mr. Chen, our evangelist at Ho Gia Fan, and a servant, boarded the train about midnight for Wu Li Pai. Our Pullman was a flat car—an open car for hauling freight—which was already half-filled with Chinese and their baggage, and until we, with all our rolls of bedding, baskets filled with food and other indispensable articles, were loaded the car was well filled. After rushing to the train—for one never knows whether the train will leave five minutes or two hours after it arrives at the station—we waited more than two hours for it to depart. In the meantime, we made good use of the splendid electric light nearby for knitting and figuring accounts.

We arrived at Wu Li Pai about 5.30 A. M., and, after warming ourselves a bit by a fire of pine and old sticks made on the floor of the inn and eating some breakfast, we started on our 23-mile journey. We rode and walked over most beautiful country, crossing one mountain enroute. On all sides of us were mountains, the tops of them beautifully cultivated with terraces of tea. Field after field of the oil plant—used by the Chinese for making oil and also for a fertilizer—stretched before us, most gorgeous with its yellow flowers in full bloom. Nor were the yellow fields the only things of beauty. The country everywhere was a riot of colors. Pink and white blossoms—wild pear and plum—the beautiful purple daphne, which is much like our lilac and just as fragrant, dainty white bridal wreath, magnolia trees, and azalea, which were not quite

open, were everywhere in abundance. It was indeed an awe-inspiring sight.

We reached Djung Fang, one of our out-stations, about 12 o'clock noon, a large crowd immediately assembling to see the foreigners. Mr. Owen invited them into the chapel and preached to them, and, after eating, we set out for Ho Gia Fan, which was to be our next stopping place. We arrived there about 5 o'clock. The object of our visit to this



MISS MEYERS, MR. YAUKEY, MR. CHEN  
AND HELPER CLIMBING THE MOUNTAIN

place was to climb Da Yuen Shan, one of China's sacred mountains, where the people worship twice a year. That evening we saw many of the pilgrims on their way up the mountain. Each one had a narrow band of cloth around the body on which was written the name of the mountain, also, "Yu chiu bilh yin," meaning, "Whatsoever you seek that you shall receive." The Christians there had prepared Gospel banners, and, about 8 o'clock, after a brief prayer meeting, they left, carrying with them the banners and tracts and Christian literature to give to the people. Losing a night's sleep and carrying heavy banners up a long and steep mountain was nothing to them if they could bring the knowledge of Jesus Christ to some soul. In the morning it was raining hard, but Mr. Whitener and Mr. Owen, together with Mr. Chen, climbed the mountain. They were able to do some preaching and personal work, although the number of visitors that day was small, due to the rain. We remained behind praying for them, and in the afternoon a few of the women came in to see us, but we could hold no meeting, as they did not understand our Chinese. The men returned about 4 o'clock, tired and cold, as it had snowed on top of the mountain. In the evening Mr. Owen held a service for a few of the Christians who came in. On the following day a service was held, when about 250 people attended. The audience was exceptionally attentive and interested, due to Mr. Chen's clever flattery of them. After the service and as we were trying to swallow

a bite of dinner before leaving for Tao Lin, the mother of a former pupil who attended our Women's School came to talk with us. With tears in her eyes, she told us of the serious illness of her husband, asking us to pray for him as she believed that God heard and answered prayers and that he could heal her husband. A word of prayer was offered for him, but we have not heard further concerning him.

Our trip to Tao Lin was equally as interesting as had been the trip to Ho Gia Fan, although not so mountainous. No service could be held there in the evening as the police do not allow the people on the street at night lest the bandits get into the town. The next morning a service was held, when at least 200 people attended, a fourth of this number being women. In all these country places, the people evinced a great interest in the Gospel and listened very attentively. It was indeed a great inspiration to see so many women in the service and, what is even more encouraging, to see the number of women studying daily with our evangelist and his wife, Mr. and Mrs. Mei Hao Yuen. They have about thirty women and girls studying regularly, not only Bible, but Chinese, writing, and Civics. Mrs. Mei has been a pupil in our Women's School, and I can say I was very proud of her, since I had no part in her training. And so our Pei Deh Women's School is training women who are able to go out and help their sisters who have not known of Christ and His love. Mr. and Mrs. Mei are doing splendid work, not only with the women, but



MR. AND MRS.  
OWEN, MR.  
YAUKEY AND  
MISS BAILEY AT  
RAILROAD  
STATION

Carrying chair at left is filled with many kinds of flowers gathered on the mountain side.

in their general evangelistic work. Pray for them that their vision may ever be enlarged and that they may ever remain faithful and true to Him, the Source of all their strength and power. We crave your prayers not only for these but for all the out-station workers, who have hard places to fill.

I failed to record that, on the previous afternoon when we entered Tao Lin, the Boys' School pupils came to meet us and serenaded us not only with their band but also sang for us. Is it necessary to say

that there were yards of firecrackers both when we came and when we left, an evidence of their appreciation of our visit? Mr. Whitener and Miss Meyers remained behind, Mr. Whitener to preach and administer communion on Sunday, and Miss Meyers to vaccinate some of the children, while the rest of us returned to Yochow late Saturday night, tired, but declaring it one of the finest trips we had ever had. In all we traveled about 144 li (48 English miles).

MILDRED BAILEY

### ENCOURAGING CONDITIONS IN JAPAN

WE are just having a Summer School of Religion here in Sendai, the first we have attempted in connection with our own work. One of the speakers which we secured to help us is a Mr. Tagawa, a former member of Parliament and now the President of Meiji Gakuin, the Presbyterian College in Tokyo. The subject of his addresses is: "Christianity in Japan," and in his first talk he gave some interesting facts concerning the present state of Christianity in this country, which I am sure will be of interest to you, too.

He first spoke of the changed attitude of the government of Japan toward Christianity, pointing out that, whereas forty or fifty years ago the officials persecuted the Christians, now the government had recognized Christianity as one of the religions of the country on a par with the other religions. To the religious conferences which the Department of the Interior holds from time to time, the Christians are asked to send delegates as well as the Buddhists and Shintoists.

Then Mr. Tagawa gave some figures regarding the present strength of Christianity here, and it was these figures that

gave such an encouraging tone to his speech. Let me give you some of them:

There are about 150,000 Protestant Christians in Japan, and about 80,000 Roman and Greek Catholics, making a total of about 230,000. Mr. Tagawa regards the Roman and Greek Catholics as Christians. The contributions of the Protestant Christians toward Church purposes every year is nearly 20 yen per member. (The yen means to a Japanese just about as much as a dollar does to an American). Mr. Tagawa pointed out the fact that the people in Japan were suffering under a heavy burden of taxation, and that the amount of tax paid per person in Japan averaged about 12 yen annually. But the Christians were giving even more than this to the Church, in spite of the fact that many of them have to help bear this heavy governmental expense in addition. This surely is encouraging.

Then the speaker referred to an investigation that was made recently by the municipal authorities of Osaka into the religious condition of the schools in that city. Questions were sent to 9000 students of high school grade, both boys and girls, and this was the result:

Out of the 9000 students 8000 declared that they came from Buddhist families, 400 from Shinto families, and 330 from Christian families. This indicates that, whereas the ratio of Christians throughout the country to the total population is 1 to 250, the ratio in Osaka, or among the better educated classes, is 1 to 27.

As for the students themselves, 70% of them believed in the existence of God, 15% did not, and 15% were agnostic. 80% felt that faith in some religion was a necessity. And of the 9000, 3000 expressed a desire to become believers in Buddhism, and 1500 said they wished to become Christians. Isn't this an encouraging situation? Here are 8000 students from Buddhist families, of whom only 3000 wish to become Buddhists, while with only 330 from Christian families there are 1500 who prefer the Christian faith. Is not the field ripe unto the harvest?

The students were also asked what kind of religious literature they were reading, 5500 answered that they read none at all. 646 were reading Buddhist literature, while 1861 were reading the Bible and other Christian books, which is another straw showing which way the wind is blowing.

Then it might be interesting also to state the result of a religious census which was taken of 162 pupils of the sixth grade in one of the Osaka primary schools. All the pupils believed in the existence, the perfection, and the omnipresence of God or gods. 161 believed in the omniscience and 147 in the omnipotence of Deity. Only twenty-three believed there was one God; sixty-three believed there were many, fifty-two did not know how many there were, and the remainder thought that there were as many gods as there were people in the world. Perhaps their notion of a god was something like that of a guardian angel. 105 children declared that God or the gods had no form, and forty said that the gods could not be seen.

The hopeful feature of this investigation is the almost universal belief in the existence and presence of Deity, and the increasing rejection of the idolatrous representation of God. It is evident that the Japanese are not a godless nor an irreligious people, and that if they could be brought into touch with the Father God of our faith, they would gladly accept Him. That is our great problem.

E. H. ZAUGG.

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for the Month of July

Synods	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$4,541.65	\$1,160.61	\$5,702.26	\$3,360.94	\$1,964.60	\$5,325.54	.....	\$376.72
Ohio	1,278.42	1,626.97	2,905.39	2,969.90	1,032.50	4,002.40	\$1,097.01	.....
Northwest	75.00	30.00	105.00	175.55	5.00	180.55	75.55	.....
Pittsburgh	925.00	234.15	1,159.15	1,350.00	180.00	1,530.00	370.85	.....
Potomac	1,115.57	1,474.04	2,589.61	2,244.35	161.00	2,405.35	.....	184.26
German of East..	575.00	34.00	609.00	200.00	320.00	520.00	.....	89.00
Mid-West	248.10	10.00	258.10	1,802.34	50.00	1,852.34	1,594.24	.....
W. M. S. G. S.....	.....	1,039.98	1,039.98	.....	3,113.75	3,113.75	2,073.77	.....
Annuity Bonds ..	.....	1,000.00	1,000.00	.....	2,700.00	2,700.00	1,700.00	.....
Bequests	.....	.....	.....	.....	600.00	600.00	600.00	.....
Miscellaneous	.....	46.00	46.00	.....	10.00	10.00	.....	36.00
Totals	\$8,758.74	\$6,655.75	\$15,414.49	\$12,103.08	\$10,136.85	\$22,239.93	\$7,511.42	\$685.98
					Net Increase.....		\$6,825.44	

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

---

## THE REMNANT AT NAUVOO

WE motored to Nauvoo, Illinois, to look upon the crumbling "remains" which mark the birthplace of polygamy. When the Mormons reached the little town of Commerce on the Mississippi, Joseph Smith changed its name to Nauvoo—"City of Beauty." At this spot on the river and up over the slightly rolling slopes stand many old houses erected by the Mormons during the few years which preceded their migration to Utah—these were the most critical years in their stormy history.

After the passing of three quarters of a century, the town still retains the name given by Joseph Smith. A few guides of the Reorganized Church of Latter Day Saints point out spots of historic interest. An annual camp meeting attracts "The Saints" from the surrounding country. The tightly shuttered log cabins and rudely built stone houses are mute reminders of Mormon occupancy. As we look at the door-yards, choked with weeds, in imagination we hear the lusty-throated children from the households under their father's roof play and shout in their father's yard. At Nauvoo polygamy began to be practiced. A number of the houses show how additions were made as new wives were acquired.

Men and women living about Nauvoo distinctly recall the hostile and bitter feelings which grew between the Mormons and the other settlers—at times so menacing that no one was safe to go about. When Joseph Smith made public his revelation sanctioning and recommending polygamy, it had been already in practice for several years. That the Legislature of Illinois should revoke the charter to Nauvoo—that the neighbors should become enraged were conditions not surprising. Joseph Smith was becoming

unpopular even in some Mormon quarters. Had he lived who knows what would have happened, but his arrest, imprisonment and murder followed each other in such quick succession that he became in many minds a martyr. In the selection of Smith's successor the Mormons broke into two camps—the followers of Smith's son, "Josephites"—and followers of Brigham Young, "Brighamites." Brigham Young became majority leader.

The story of the organized, well-disciplined pilgrimage from Nauvoo to Salt Lake City is a unique chapter in the history of our great West but in this sketch of Nauvoo we have another story to tell—of those who dropped out of the caravan ranks—of those who chose to remain behind—the story of the remnant that stayed at Nauvoo. The descendants of these have become the Reorganized Church of Latter Day Saints. The Utah Mormons look upon the Nauvoo Mormons as apostate and the Nauvoo Church entertains the same feeling toward the Brighamites. The Reorganized Church has never practiced polygamy.

My visit to Nauvoo came as a climax to the story Aunty W— told me and to my excitement over the dedication of the new church in the city of B—. I shall keep Aunty W—'s story to close this brief sketch: it had so much of pathos and human interest for me. The morning following the dedication, I watched for newspaper comment: there was none. I questioned a minister, he said: "Oh, yes, they are Mormons. I have never bothered with them." I questioned a business man, he said: "I heard something about a new church but do not know where it is." I questioned a school girl, she said: "I don't know any of the

girls, but the few who came to High School were good girls." It was an indifference which told plainly that the community had become accustomed to these followers of Joseph Smith. For three-quarters of a century this Nauvoo remnant—"The Josephites"—have played an unobtrusive, quiet part in the land of their choice, but without doubt they have remained a people apart—different from the other people. Not vigorous in missionary activity as the Utah branch, their converts are few and their losses many. The membership of the entire Reorganized Church is less than 100,000 while the Brighamites number 500,000.

And now I sit by the side of Auntie W—and she tells me of her childhood. "I was young when we left Nauvoo, but I remember how afraid I was, especially at night. All the talk was of threats. Whoever went away thought likely they would not get back alive. Everybody gave good-bye as though they did not expect to see each other again. One night there was a terrible storm: the next day we heard that a lot of ruffians had broken into the jail and had killed the prophet Joseph Smith. After that we were more afraid than before. Most of our Church said there was nothing left for us but to go as far as possible from civilization and make a new home. Others said, not to go. Mother cried and cried and wanted to stay at Nauvoo. She was afraid of the desert and the cold—said she feared the wilderness more than her enemies in

Nauvoo. Father said we would follow Brigham Young wherever he would lead us. We went with the others—babies, children, old people, furniture, everything that could be carried in wagons—crossed the Mississippi on the ice. I just remember how cold we were when we camped for the night. Then mother took sick and the baby died. Mother said we should not have come away. Brigham Young was an impostor: Joseph Smith's son was the true prophet. At last father began to think mother might be right so we planned to wait until spring before going on. Well, we never went on but stayed here in Iowa." . . . "No, we have no dealings with the Brighamites." . . . "We do not believe in polygamy." . . . "Celestial marriages? That is a part of our doctrine."

This was the story of a simple-minded woman, one of the many, who, born into the doctrine, haven't the intellect to think themselves out.

Some cults live longer than others: Mormonism nears its century mark. As a religion it is making little progress. Its strength lies largely in its power to control political and industrial issues. The attitude of the Christian Church has always been like the attitude of the mid-west city—one of passing indifference and tolerance. Will the cult die if we wait long enough? Will Mormonism pass of its own accord?

F. R. L.

### MONTHLY QUIZ

(The answers are found in the W. M. S. Department)

- 1—Why was "King Lear" selected for dramatization by the Miyagi Literary Society?
- 2—What do we associate with the town of Nauvoo?
- 3—Building a Government dam and our mission in Idaho—how are they connected?
- 4—What is the fundamental principle of Stewardship? Repeat the answer.
- 5—A celebration in India—of what?

- 6—At Wilson College, the blue arrow pointed to what place?
- 7—Our missionary guest at Wilson was presented with what?
- 8—Why does the Y. W. C. A. of India maintain holiday homes for the girls?
- 9—We have the accounts of two students who have come from mission countries to complete their education. Tell a little of each one.
- 10—Complete the quotation "Parchement will fail: the sword will fail . . ." Who says this?

## NOTES

On Wednesday afternoon, August 12th, in Trinity Reformed Church, Collegeville, Pa., Miss J. Marion Jones became the bride of Frank M. Hunter. The Collegeville Missionary Conference was in the midst of its sessions: this gave opportunity for Miss Jones' associates in the Philadelphia offices, Conference faculty members and representatives to share in the happy event.

Although Miss Jones, a few months ago, relinquished her position as Student Secretary for the W. M. S., she continued to maintain her intimate association with the missionary work of the Church.

Rev. Edwin W. Lentz, D.D., Bangor, Pa., performed the ceremony; Miss Carrie M. Kerschner played the wedding march.

Mr. and Mrs. Hunter will reside at Lititz, Pa.

\* \* \*

On a recent Sunday in July, Mrs. Charles H. Riedesel, of Kimama, Idaho, gave an address in the Reformed Church of Prospect, Ohio, Rev. R. C. Windhorst, Pastor. The story of Home Missions in the pioneer region of Idaho called forth many surprises, because most people thought pioneer Home Missions in the United States belonged to the past.

Mrs. Riedesel was called to Prospect by the death of a sister. During the interval of her visit she gave the interesting address on holding the Christian reins and bringing the comfort of the Church to the discouraged Germans and German-Russians of southern Idaho. These immigrants had visualized America as a home with opportunities for prosperity—"A Promised Land." They found themselves on the seared, sagebrush stretches instead of fertile farm lands. Rev. and Mrs. Riedesel are the only missionaries of the Reformed Church in the entire state of Idaho. They have served the Church through many "lean years."

In the Bible story of the great migration, the forty years of desert hardship led to the "Promised Land." Likewise

the hope of an irrigated and fertile home is dawning for the discouraged settlers of the country about Kimama. The irrigating scheme which radiates from the hugh Government dam under construction in the Snake River brings assurance that what has been an arid, almost hopeless farming country will become a garden spot.

\* \* \*

We met Miss Joan P. Mizza, recently of Baghdad, Iraq, during a short stop-over at the Collegeville Missionary Conference. Her refinement, quiet grace and remarkable use of the English language are quite wonderful, for she is only seventeen, and in the last eleven years has been a refugee three times. In a later issue we will tell how it happened that Mrs. Staudt, missionary in Baghdad, sent her to America to finish her education.

\* \* \*

Mrs. C. A. Krout, Tiffin, Ohio, Secretary of Printing from 1911-1924, is recovering gradually from the effects of an operation. During the meeting of the Home Mission Board in Tiffin, Mrs. Krout entertained at Lake Mohawk for the W. M. S. representatives to the Board meeting and officers of the W. M. S. attending the Tiffin Conference.

\* \* \*

"It has been most interesting all through the winter to hear on all sides of the wave of enquiry, which has been and still is flowing through the country," writes Bishop MacInnes, located in Jerusalem. "Numbers of Moslems have been moved by it, more than a few have been baptized, many are now under instruction, and we all thank God and take courage. Again I urge all who believe in the efficacy of prayer to uphold by faith those who, in the ranks of several missionary societies, are endeavoring to carry on this great work."

## FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

## THIS IS JUBILEE YEAR IN INDIA

AS a rule celebrations in foreign lands have little interest for folks in this country. There is rejoicing when the occasion is of that nature, and deep sympathy when there is sorrow, but these sentiments are something like Sunday clothes, which are taken off when we become deeply engrossed in our own work; in our own occasions.

But there is a celebration ringing 1925 on the calendar of India that is an exception. It is of national interest, and more; it is of interest locally, for every town and hamlet enjoying activities of a Young Women's Christian Association feels closely concerned with the celebration of fifty years of Y. W. C. A. work in India.

Its beginning was small and humble. Fifty years ago a Scotch missionary, a young Anglo-Indian girl and a Parsee met together to form a branch of the Young Women's Christian Association in Bombay, and from this humble beginning there has sprung up a national organization that has a net work of branches throughout the length and breadth of India, Burma and Ceylon. So many small beginnings grow to great achievements that the story of one of them should carry encouragement to those whose work seems small and obscure.

The activities of this little organization were confined for the first few years to Bible Classes, Dorcas meetings, and so on. In 1878 branches sprang up in Poona and Calcutta, the former place having the distinction of being the first center to have a Y. W. C. A. building of its own. In 1884 Ceylon established a branch, but it was not until 1891 that the first center was established in Burma—a school girl branch of fourteen Karen members in the American Baptist High School, at Pegu. In 1894 a national Association was effected with headquarters at Calcutta. The work today, while certain modifications have been necessary to meet the needs of the modern girl, still retains the international character for which its founders stood. This is reflected in its staff which comprises secretaries from England, America, Aus-

tralia, Canada and New Zealand, as well as Indian and Anglo-Indian secretaries.

In a country where girls are married when ten or twelve years of age, and there are no spinsters, there is not the progress there is in lands where spinsterhood affords a woman opportunity for pioneering for her sex. Many of the "girls" who come to the Association activities in India have been married eight or ten years. They are eager to join the classes, to enroll in the gymnasium, and to take their part in group activities. Some, who have not married, are going to business, and this is a bit of pioneering along perilous ways, for the young men they meet don't know how to conduct themselves toward a girl doing a thing so radical.

There are hostels for these girls; one in Travancore, purely Indian, furnishes a home for forty-five girls. In a land where a steady temperature for much of the year never goes below 80, the question of escaping from the heat becomes one of health, not of pleasure only, and the Y. W. C. A. has holiday homes in the hills for business girls, students, teachers and missionaries. The camp, the brief gathering for inspiration of mind and soul, for fellowship and conference, has been introduced in India since 1900; the summer school was introduced in 1921, and through these many women have found for the first time how fascinating a Bible study course can be; they appreciate the talks to teachers and on association work; they enjoy the drills and organized play, the cooking classes and the Girl Guide training. As yet India does not own any permanent camp sites. But Jubilee year, when the number of camps is being doubled, has focused attention to this need—a need appointed and met in America and even in Japan.

FRANCES L. GARSIDE.

---

Go where he will, he can only find so much beauty or worth as he carries.

—RALPH WALDO EMERSON.



## AT WILSON

**D**ELEGATES to the ninth annual Conference of Missions held at Wilson College will recall with pleasure the time spent there.

Each day began with an impressive and helpful prayer period. Following this, Dr. James Gordon Gilkey, of Springfield, Mass., delivered a course of four lectures on "Secrets of a Victorious Life." Dr. Gilkey in an able and forceful manner delivered the lectures under the following titles: "Finding and Using the Forces of Surplus Power;" "Taking the Strain Out of Life;" "Keeping the Radiance in the Day's Work;" "Deepening One's Sense of God."

CARRY E. GEISER.

*Study Classes*

Miss Martha Hartman, just returned from Lima, South America, presented, in a forceful manner, the foreign mission study for young women, based on Stanley High's "Looking Ahead with Latin America." Mrs. A. D. Stockwell, taught the home mission class, using the text "Peasant Pioneers." This will be the text for the Woman's Missionary Society.

ELLEN M. WALKER.

*New Days in Latin America*

Webster E. Browning, author of *New Days in Latin America*—the foreign text book for the Woman's Missionary Society—endeavors to prove that the gospel of Christ in its fullness should be preached to all men everywhere, regardless of race or color.

In writing the book, the author had no other aspiration than that of presenting the call of Latin America. This he has done in such a way as to challenge the attention of young men and women in our colleges who are looking for a life service field. The book is a call to help and service.

MARY E. AUCKER.

*Discussion Groups*

Dr. Ralph Dieffendorfer daily conducted helpful discussions for National and Regional officers. Dr. Sheffield, of Wellesley College, led a group of workers who were interested in this phase of missionary education.

The discussion of "On Earth Peace" was ably conducted by Mrs. Samuel Semple. The members of the class were intensely interested and entered with enthusiasm into the discussions. The



TABLE MATES AT WILSON. MISS KERSCHNER IN CENTRE OF BACK ROW; MISS WILLHIDE, MISSIONARY TO MEXICO, SECOND TO RIGHT OF MISS KERSCHNER

book in itself provokes research. Foster's History of American Diplomacy is recommended for use with the study.

After discussing the book, chapter by chapter, the members of the group felt in full accord with the following quotation from President Coolidge: "Parchment will fail, the sword will fail: it is only the spiritual nature of man that can be triumphant. My peace I give unto you, not as the world giveth. The peace that passeth all understanding may come to Earth when *All* nations have been baptized in the name of the Father, Son and Holy Ghost."

ELSIE LEVENGOOD.

### *The Little School*

One of the outstanding features of the Conference was the "Little School Within a School," Miss Corinne Bowers, director.

Experienced instructors did the demonstration teaching. Contrary to the custom of previous years, observers who had had experience in children's work were permitted to visit the various classes instead of attending one class as heretofore. This change was found most helpful.

At the close of the first period, Mrs. H. B. Kerschner conducted a discussion group which often extended through two periods. She helped to solve many of the teaching problems.

Sunday afternoon the children had their public program. At this time a box of handwork and toys made during the week, was packed and sent to Mrs. George H. Ferris. Mrs. Ferris, director of the school for several years, is now in Shanghai, China, enroute on a trip around the world.

RUTH K. JONES.

### *Literature*

Passing through the long halls of old Main, we discover on the wall an arrow of goodly size cut from blue card-board, and pointing the way, evidently, to something of importance. A little farther on a similar blue arrow marks the direction, and now we come to a doorway and on the lintel find a blue poster containing but one word—a magic word—a word

to conjure with—a word that may open our eyes to behold wondrous things. The word is *Literature*. Yes, we are at the threshold, and we enter the Literature Room. What an array of information concerning all lands and all peoples! Attractive titles, fetching styles in covers, a clash of color, greets the eye. How we love to linger and enjoy it all.

The long table, full of literature on the east side of the room, has a special charm for us. Is it because of the happy-faced woman who presides, or because the literature bears the imprint of the W. M. S. of the Reformed Church, or both? At all events we linger longest there.

ELISABETH CRAIG HENDRICKS.

### *Camp Activities*

On Monday evening, immediately after the opening session of the Conference, the assemblage divided itself into groups, each one of these seeking its own denominational camp.

The members of the Reformed Church sought their banner, where the Camp Leader, Miss Carrie M. Kerschner, awaited them. After necessary announcements, it was decided to meet every evening under the banner for prayer.

On Wednesday afternoon Denominational Rallies were held and Friday night was "party night," when every one enjoyed an hour of fun from 9 to 10 o'clock.

MIRIAM ALTENDERFER.

### *Evening Sessions*

The evening sessions were practical and helpful. Mrs. Charles K. Roys, of New York City, spoke at the opening of the conference stressing three main facts. First, "Hunger for Power;" second, "We Are realizing Our Weakness" third, "The Value of the Quiet Hour."

Tuesday evening, Mr. J. Henry Scattergood, a business man of Philadelphia, spoke on "Christian Internationalism." The prominent thought in his address was that the United States is rich enough to forget all her troubles with the different countries of Europe, and as a Christian nation, forgive and forget. He appealed to his audience to intercede with the Christian Church to uphold the

World Court, so that we may be filled with "A new spirit which createth new things."

Dr. Robert E. Speer brought a message of the recent Congress held at Montevideo, South America. His audience completely filled the large United Brethren Church in Chambersburg. He said the purpose of the Congress was to investigate medical, educational and religious conditions of the Latin American countries. In their survey they found only one church which had as its emblem the living Lord.

Thursday evening greetings from the field were brought by the missionaries present. Our own Miss Helen Ammerman from Yochow City, China, made a strong plea for continued and greater work among the women of China.

An evening with the Slav in music and song proved interesting. A sketch, "Slavic Neighbors," written during the conference, was presented.

Saturday evening, after a busy fourth, a "sing" was held and Miss Hartman spoke on conditions in South America. This was followed by the friendship fire on the campus. This proves an impressive service each year.

FLEETIE I. WEHR.

### *Sunday*

The closing day of the conference was one of great joy to all in attendance. Inspirational messages reached their height in the conference sermon preached by Dr. Ralph E. Dieffendorfer. The

offering for the Lois Osborne fund amounted to \$275.

The children from "The School Within a School" presented a beautiful program of songs, prayers and the dramatization of "Christ Blessing Little Children." The expressional part of their week's work was the presentation of the hand-work done during the week to be sent to the children in China.

The entire conference participated in the Holy Communion, observed at half past six in the evening. Following this, Mrs. Frederick Paist delivered the closing message at an open-air service on the lawn in front of Thompson Hall.

SARA GARNER.

### *Testimony From a Missionary*

The Wilson College Conference of Missions has well been called "A cross section of mission study and public opinion."

A missionary privileged to attend the Conference during the early months of furlough is put into touch with those things which give perspective to the present status of mission activities and religious education in the homeland churches.

To see women advanced in years and young women studying together with the ultimate purpose of advancing Jesus Christ and His Church in the Kingdoms of the World, was a privilege.

The women of America are moving forward in a powerful army. "May Jesus Christ be praised!"

HELEN AMMERMAN.

### WILSON NOTES

Lois Osborne is the missionary supported by the Wilson Conference of Missions. She assists Dr. Ida Scudder in the Woman's Medical College at Vellore.

\* \* \*

"A Chain of Friendship" represented by eighteen links of real "green backs" with a silver coin for a pennant was presented to Miss Helen Ammerman, of Yochow, China—missionary guest of the Woman's Missionary Society at Wilson Conference of Missions. "We never know what the loyal Reformed friends are planning to do, do we?" (Quoted from a letter.)

Mrs. Elsie Levengood had charge of the Rally, while Miriam Altenderfer was chairman of the committee for the party.

\* \* \*

Mrs. Harry Gilbert, Secretary of Literature of Reading Classical Woman's Missionary Society, served at our denominational literature table. The sales were very good.

\* \* \*

Registration numbered 703. Presbyterians and Methodists were in the lead; 36 from our denomination were in attendance.

## WINONA SUMMER SCHOOL FOR MISSIONS

The Winona Summer School for Missions was in session at Winona Lake from June 23rd to 30th. This school, as is known, serves the women and girls of the Central West. The attendance, enthusiasm and interest displayed at this year's conference gave evidence that the school was serving those in attendance very satisfactorily. As all familiar with Lake Winona know, it lends itself unusually well in its beauty to help one think of the higher and nobler things of life; the restless waters now rippling, now tossing in the sunlight, the gorgeous sunsets, the stately trees, all add to the majestic impressiveness of the surroundings.

Since we are of course especially interested in our denominational part in service as well as attendance, we were gratified to find forty-one members of the Reformed Church at the denominational rally. Fifteen had come from Goshen, Indiana, also a number from Bluffton, Indiana, for that day. Twenty-five were registered for the full week's work, six for part of the week, and others came for a single day. Chicago, Illinois; Decatur, Huntington, Bluffton, Terre Haute and Goshen, Indiana, congregations were represented.

Mrs. Annetta Winter, Secretary of G. M. G. and Mission Band, ably conducted the study class for children's work and on Friday afternoon put on a public demonstration of some of her work with the children. It was enjoyed and highly commended by those who witnessed the program. Mrs. M. E. Beck presided at the Friday evening meeting, and Miss Ina Jackson, deaconess, had charge of the music for the evening and sang a solo.

Several stirring addresses were made by men of note. A number of returned missionaries spoke of the foreign work: among these Mrs. Winter represented the Reformed Church. In her pleasing and effective manner she spoke on China at the Sunday afternoon vespers.

The instructors presented their several subjects in an interesting manner and those in attendance on the classes could not help but feel better prepared to present the cause and needs of the missionary work whenever they might be called upon to do so. It was a helpful privilege to have been at the Winona Lake Missions Conference.

MRS. F. W. LEICH.

## THE INDIAN'S TWENTY-THIRD PSALM

THE Indian language is not easily subject to translation and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me in to a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time,

He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.

—*Missionary Review of the World.*

## SKETCHES OF A MIYAGI COLLEGE GIRL NOW IN AN AMERICAN UNIVERSITY

“WHO is the little girl in the third year high school class, whose ears fairly stick out with understanding?” I asked one of my colleagues the first week of school after my return, in 1914, from my first furlough. “A girl with spectacles, whose rare smiles light up an otherwise too serious and too plain face?”

“Yes, and her eyes fairly shine. Her responsiveness is the peep-window in the wall of blankness of the rest of the class.”

“Oh, that is Yae Nakayama, daughter of Professor Nakayama of our Tohoku Gakuin. She’s a natural linguist, but better than that she is one of the most whole hearted Christian girls we have in school.”

The next conversation about O Yae San that I remember distinctly was two years later when she was a senior in high school. It was the year of the Shakespeare Jubilee and our ambitious literary society was demanding that one of Shakespeare’s dramas should be given. Imagine Japanese girls attempting anything so difficult as the English of Shakespeare. But nothing else would do. I had spent the summer reading the plays, trying to find out one less unsuitable than the others. Finally I had decided that the theme of filial piety running through “King Lear” would appeal to the players and delight our Sendai public. Much cutting and re-arranging, of course, had to be done. Then came the choosing of the caste. The difficult role of “King Lear” was assigned to one of the three girls who then made up the total of our English College, though now, in 1925, we would have over sixty to choose from. The two remaining girls did not at all suit the important character of the old King’s faithful follower, Kent. I was puzzled to know what to do.

“Why, give it to Yae Tanaka,” advised Miss Hansen. “I am sure she could do it.”

“She might be able to memorize the English, but she would be a stick when it came to acting,” I objected.

“You are mistaken,” insisted Miss Hansen. “I’ve watched her teaching her Sunday School class at my church. She makes the Bible characters live. Only a person with dramatic ability could inspire her students as she does.”

The first rehearsal proved that Miss Hansen was right. O Yae San made Kent live before my eyes, as a Japanese *Samuri*, to be sure, but he lived. Besides she was able to infuse some of her enthusiasm and feeling into the wooden members of the caste. The night of “the grand affair” the noble Kent won even more applause than the excellent portrayal of the old King and his sweet-voiced daughter, the good Cordelia.

The next year found O Yae San a student in the English College. Ear drill in learning a foreign language is as important as it is in learning music. I have often read half a page of some story to O Yae San, who after hearing it once, would repeat it word for word. It always filled me with amazement, for I was sure few people could do it in their mother tongue, much less in a foreign one.

On my return from my second furlough in 1921, I found O Yae San not only an honor graduate of Miyagi College but a full fledged teacher of English, having accomplished the difficult achievement of passing the Government examination for a license. Not until two years later did I learn that her brilliant record in that examination caused her subsequent teaching to be closely watched by inspectors from the National Bureau of Education. In the spring of 1923, O Yae San was startled to receive a summons to become a teacher in the famous Peeress’ School in Tokyo, which is made up of the Imperial Princesses and daughters of nobles, with a sprinkling among them of daughters of commoners to add brains and democracy.

O Yae San wanted to refuse this position, as she was then already planning to go abroad for study, but her mother was so delighted with the honor conferred upon her daughter that she could

not comprehend O Yae San's reluctance in accepting it. To please her, America was postponed for a year.

Various rumors came to us at Miyagi College about her experience in the Peeress' School. The little girl, raised among the mountains north of Tokyo (her name Nakayama means "In-the-midst-of-the-mountains") had much of the freedom of spirit and impatience of ceremony characteristic of mountaineers. Her later life in our rugged north and in the independent Christian atmosphere of Miyagi College had not lessened these qualities. In the Peeress' School the strictest rules of etiquette prevail. All students in any school in Japan are expected to bow to their teachers however often they may pass them in the halls, but in the Peeress' School the teachers must be very careful how they return these greetings. Whenever an Imperial Princess is passed the bow must be as low as the law prescribes. Also the refined Japanese language requires that entirely different endings shall be put to all verbs when their Imperial Highnesses are addressed, while the nouns must be prefaced by just the right honorifics.

I can still see the twinkle in O Yae

San's eye as she told me how she was always forgetting to bow to the right degree of the angle and was always letting her ordinary verb endings slip out. Only in her English classes was she on safe footing, for in that language she could address all alike. Perhaps it was that which made her more determined than ever to go to America for study.

In the spring of 1924 Miyagi College recommended her for one of the Oriental Scholarships in a large Western University. A card from San Francisco written in September of that year told her wonderful reception by some of the "old grads" of that university and of Miyagi College, who live in the City of the "Golden Gate." A few days later and she journeyed on to the goal of her fervent desire. In a few years she will come back to her beloved Japan. With her brilliant mind, her training and her staunch uncompromising Christian character, she is bound to take her place among those other leading women of her land who are helping to transform Japanese society so that it may accord with the spirit and teachings of the Master, whom they serve.

LYDIA A. LINDSEY.

Miyagi College, Sendai, Japan.



CLASS IN CALISTHENICS,  
MIYAGI  
COLLEGE,  
SENDAI, JAPAN

## SIX DEVOTIONAL STUDIES BASED ON THE SUBJECT OF STEWARDSHIP

*Mrs. John Lentz*

THE fact of stewardship is so essential to our individual lives as Christians and the welfare of the Church and Kingdom that these six studies on this subject have been prepared with a view not only of helping our local stewardship secretaries but enlarging the knowledge and vision of all our women. Many problems of the Kingdom will be solved if women of the present day will acknowledge their stewardship and teach its principles to their children.

The six studies, 1. God the maker and owner of all things; 2. Man the steward or partner; 3. God's command concerning the tithe; 4. The Master's words concerning man's stewardship; 5. The results of disobedience; 6. The rewards of obedience, will follow month by month.

Topic—God the maker and owner of all things.

Scripture Thought: "I believe in God The Father, maker of Heaven and earth." We repeat this sentence of the creed frequently. Do we really believe it? If we do, are we living accordingly?

Gen. 1:1, 31; Gen. 14: 22; Psalm 50: 10, 11; Haggai 2:8; I Cor. 4:7; Matt. 25: 14-30.

Prayer Thought: Thank God for the wonders of His creation, in the physi-

cal world of nature; in the mental world, the mind of man; but most of all in the spiritual world—that our spirits can reach up and touch the infinite.

Question: What is the fundamental principle of stewardship?

Answer: "The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources."

"How rich I am!

My world full of sunshine,  
My pocket full of silver,  
God's mountains filled with gold,  
Oceans gleaming with pearls,  
Pastures clothed with flocks,  
Valleys covered over with corn,  
A home filled with loved ones,  
A heart full of God.

"How poor they are!

Their world full of sorrow,  
Hearts hungry for love,  
Homes without ideals,  
Children starving for bread,  
Minds groping for light,  
Loved ones lost in sin,  
Society without an anchor,  
Souls wondering in gloom.

"Who could fail to be a steward—  
For their sakes,  
For His sake!"

### A PRAYER FOR THE TIMES

*O Lord and Savior Christ, Who camest not to strive nor to cry, but to let Thy words fall as the drops that water the earth, grant to all who contend for the Faith, never to injure it by clamor or impatience; but, speaking Thy precious Truth in love, so to present it that it may be loved, and that men may see it in Thy goodness and Thy beauty; Who livest with the Father and the Holy Spirit, one God, world without end. Amen.*

## Literature Chat

CARRIE M. KERSCHNER

THE expressman has been busy delivering packages of all sizes and descriptions and as we are chatting together the last will have come from the printer (for a time) and all packets are ready to be sent out. Prices have been quoted but we repeat so that you will be sure to include with your order the price. You know this saves much postage to you and endless work and postage to the depositories. W. M. S. Packet 75c.; G. M. G. Packet, 50c.; Mission Band Packet, 50c. All these have material and helps for the entire study year, September, 1925—August, 1926. Elvira Yockey Packet, 50c.; Thank Offering Packet, 25c.; Stewardship Packets Nos. 1, 2, 3, 10c. each. (No. 3 is the new one for this year.)

We know that some Thank Offering secretaries are wide awake for they have already ordered the sample packet. Best of all the 25c. was inclosed with the order. Some of our patrons are mindful of the increase in postal rates and kindly inclose a few extra stamps to cover cost of mailing.

A sample of the play Gratitude and Missions, to be given at your October meeting, is found in each W. M. S. packet. Since you will need a few extra copies it has been specially priced at six copies for 35c., or 7c. each. Nine characters are required, 3 women, 2 girls and 4 children. Easy to render, it is nevertheless worth while, so bring as many guests to your October meeting as possible and give a minute explanation of the objects to which the Thank Offering is to be devoted this coming year. Where can you find this information? On the Budget leaflet, to be sure. Enough copies for each woman to have one. Get your sample in the Program Packet and then send postage for enough more copies to pass to each woman.

Since September is to be devoted to the subject "The Bible and Missions," a practical activity for the month will be a

distribution of at least a few Pocket Testaments. The "League" has provided Testaments ranging in price from 35c. to \$2.25, and the Depositories have laid in a supply to help celebrate the 400th Anniversary of the Tyndale Translation of the Bible. One sweet girl graduate who received one of these League Testaments from a girl wrote to her friend saying, "I have had numerous Bibles and Testaments but never one which I could carry around in my pocket. I just love the one you sent me." If you have never kept any of these attractive Testaments on hand to give as a gift do so now.

Some of us are so eager to try out the new plan of programs for the coming months that we can scarcely wait for September to come. Of course we know that some of you have always used the study books in special classes and then brought to the missionary meeting only outstanding points of the chapter. We even know of some mission study classes that are attended much more largely than missionary meetings. Can you imagine such a thing happening in YOUR society. Well, it is within your power to make it happen, for November is the time to study Home Missions and the theme is The Slav in America, and we are using the book Peasant Pioneers in both the W. M. S. and the G. M. S. The very best plan of carrying out a successful Home Mission program in November would be to enlist the whole congregation in the study. Have a class for men and women or separate classes if you so desire; another class for the young people; one for the Intermediates and one for the Juniors. If you want to try this plan drop a line to the writer of the "Chat" and further plans will be given. In the meantime you will surely begin right now to arrange for that special class for the women in the society or the whole congregation who will study with you Peasant Pioneers. Then have your literature secretary canvass the women to see how many want to purchase books (do not forget to purchase one cloth copy so that it may be kept on the shelves of your Sunday School library) send the order in and it will be filled the same day. Hold the class at a time when most suit-



able for the majority of the members. Organize and appoint a secretary to keep the roll. Begin each session on time, holding as many of them as there are chapters in the book or double up in several chapters if you want to finish in November. Paper edition, 60c.; cloth, \$1.00, postpaid.

Keep in line with the progress that is being made in missionary education and use the Discussion method in studying the book.

A different person may have charge of each chapter or one woman can supervise the entire study. DO NOT READ THE BOOK—TALK IT OVER among yourselves. Announce each session with an attractive poster—the girls in your Guild will make them. If you have no Guild make them yourself from the suggestions given in "Suggestions to Leaders," at 15c. The Slavic Note Book sells for 25c. and contains charts, a clip sheet of pictures and maps. Each person should have a European map so that she can follow the study of the countries from which the Slavic peoples have come. They are priced at 1c. each. Please include postage when sending for the above material. The August *Missionary Review of the World* is devoted entirely to the Slav. Price, 25c.

If a five or six session class is not desirable use the Relay method and study the book in one entire day; appoint one person for each chapter with another one in charge of the entire group. Come together and arrange your course before the day of meeting—have charts, maps, posters, etc., made according to directions in the "Suggestions"—make attractive invitations and send them or deliver them personally to each woman in the congregation. Have a covered dish supper, invite your families, and end the day by presenting the pageant "Back-grounds," 10c., written by Mrs. Julia Hall Bartholomew. Try either one of the above plans and write the result to us.

In the Mission Band Packet are two whole sheets of paper filled with dots and figures—a really, truly puzzle when you look at them. But when you know that they are Rhyme Puzzles and follow the

directions in the program help, you will be surprised and the children perfectly delighted with the result. Each child should have one and who ever heard of hand work at the rate of 1c. for 2 sheets. That is the price, but do not forget that postage for mailing. The packet is sent at the price quoted above, no postage necessary. I wish you could peep into it and see the most interesting looking leaflets, etc., Cross Word Puzzles and all. But, of course, a peep costs 50c., but if you are a worker with children you will surely want it.

And here's a playlet all for boys—direct from China, too! Wide awake American boys will like to give it, for the title reads "Waking up the Idols," and above the lines are three sleepy looking idols which can be used for a poster to announce the rendition of the play. Price, 7c.; 4 for 25c.

Societies in Eastern and Potomac Synods should order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other societies please order from W. M. S., 9 Remmele Block, Tiffin, Ohio.

---

#### SEE FLOWERS IN PASSING

I know a place by the railroad way  
Which I pass in the train each day—  
It is covered with blooms that come over-  
night—  
And greet you each day with delight.

How does it happen in that place quite  
bare  
That flowers should grow all white and  
rare?  
Then I think of a garden—the road cut  
through,  
The gardener has a share in this thought,  
too.

So this is the way it is, you see—  
That flowers now bloom for you and for  
me—  
By the railway, in the shadow, and e'en  
overnight;  
And it's all in the seeing—as we have the  
light.

ELIZABETH W. FRY.

# Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

## THE SLAV IN AMERICA

*The Missionary Review of the World* for August, 1925, contains a wealth of material on the Slav in America. No less than eight articles in this issue are about the Slav. The Best Methods Department gives a number of helpful suggestions for presenting missionary material and contains a very splendid monologue, "Slovak Susan." It could be presented with a special program, or would be a helpful addition to a regular meeting. Order the magazine from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., price 25c, or send \$2.50 for a year's subscription.

The following poem also may be used as a "special":

### *Bill Jones' Neighbors*

I got all kinds o' neighbors  
Where I'm livin' by the creek—  
Some Yankees and a Polock  
And the Dutch is pretty thick.  
An' there's seventeen Norwegians  
That haul milk along the road,  
An' there's Irish some; an' others  
I ain't figured where they growed.

An' some of them is different  
In their livin' way from mine,  
I reckon it's their raisin'.  
An' I never got a line  
On a half a dozen lingoos hearn  
All aroun' a threshin' bee,  
For I was born a Yankee  
An' that's good enough for me.  
But somehow when my wife was sick  
An' I was mighty blue,  
Then Hilda, she's my neighbor's gal,  
Come up and pulls us through.  
An' when I broke my laig last fall  
An' huskin' not begun,  
The Polock brought the Dutchman  
An' they cribbed her number one.  
An' when my neighbor's horse  
Got cut and laid up plowin' time  
An Irishman he lent Bill one,  
An' never charged a dime.  
An' take 'em here and yonder  
As far as I can see  
The lot of 'em together  
Is just like you and me.  
I'm proud that I'm a Yankee,  
An' Pete's proud that he's a Dutch,  
But the lingo makes no difference,  
And the Greek don't matter much,  
For we're goin' to pull together  
Yank an' Sweede an' Mick an' Finn  
Till we've sowed a crop of brotherhood  
An' brought the harvest in.  
For that's the way we figger  
That our boys and girls 'll git,  
Their chance as we've had ourn  
An' we'll fashion it,

G. M. G.,  
HEIDELBERG  
CHURCH, YORK,  
PA., AT HOOD  
COLLEGE  
CONFERENCE



An' the' ain't no man can stop us  
 An' the' ain't no man can say  
 That the neighbors down on Farmer's  
 Creek  
 Ain't pullin' all one way.

MRS. C. A. STARR.

\* \* \*

The G. M. G. girls at Bethany Park Conference held their annual Guild party in C. E. Cottage on the afternoon of July 15th. After games and stunts, a group newspaper was written, also a letter of greeting to Miss Alma Iske. Ice Cream, wafers, and peanuts were served to fifty guests. In the evening the girls had charge of the devotions for the platform meeting.

\* \* \*

The G. M. G. girls attending the Catawba College Conference entertained the other delegates to a weiner roast after one of the platform meetings.

\* \* \*

Blue and gold—the colors of the G. M. G.—played hide and seek with every color of the rainbow at the Party on Heidelberg Campus, given to the girls during the Tiffin Conference. The General Secretary, Mrs. Winter, and the Ohio Synodical Secretary, Mrs. Dieffenbach, devoted themselves to the occasion so that it would express the motto of the G. M. G. There were spirited games, cheers, songs, stories and a few short speeches. Officers of the General, District and Classical Societies of the W. M. S., registered at the missionary conference or visitors in Tiffin shared the occasion. (Reported by a visitor.)

\* \* \*

The Secretary is glad to report a new Girls' Missionary Guild in New Holstein, Wis.

The regular meeting of the Girls' Missionary Guild of Heidelberg Church, York, Pa. (see picture on opposite page), was held on Thursday of Missionary Conference Week at Hood College, Frederick, Maryland. Mrs. Allen K. Faust, of Japan, made the address.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### CHILDREN'S PRAYERS

THE fall opening of our Mission Bands again turns our attention to the subject of Prayers for Children. The attractive booklet of "Children's Prayers" will no doubt be in the hands of every Mission Band Leader and many Mission Band children, able to read, will have copies. To use the book to advantage and avoid the mistake of thinking our work done when we have taught the child to "say" a prayer, it would be well to study as extensively as we may, the psychology of children's prayers.

As we observe children, it appears we can hardly begin early enough to teach and direct them. In the matter of prayer, the child has begun to learn something of prayer long before we begin to teach him to say a prayer. One who has given the subject much thought and study has written: "The tiny baby, now a few months old, is lying awake in his cradle, ready for his evening sleep. His mother is kneeling beside him, her head reverently bowed, her hand holding his. She is praying. The touch of her hand, the sound of her voice, from the first, in some way vaguely modify the little mind, even though he can understand nothing of what it all means. Her reverence, her love, communicated to him in some strange and exquisite way, along the chords of human sympathy, call forth in him, almost from the first, feelings akin to her own. What she feels, he, too, begins to feel, and a child is capable of religious feeling long before he is capable of religious thought." But thought does not tarry. A child soon wonders and questions. Almost the very first questions will be such as can be answered with one word—God; and to your surprise, the child evinces no strangeness to the word. It is as if he already knew and was conscious of God. The fact is that in his intercourse he has sensed the presence of God in the lives of the mem-

bers of the family and in the very atmosphere of the home. He really is conscious of God and when he was given the word "God" he had a name for the content of his knowledge. He now knows God by name; he can be instructed about God and learn to *talk to God*. Living in God's universe, we live with Him as our Heavenly Father, somewhat as a child lives with his parents in his father's house. In this relationship it will seem

natural and desirable for the child to talk to God.

What does the child want to say to God? We often might leave the child to say what he wishes and in such words as he pleases, were it not that the child, being only a child, might forget God too often and needs reminding and direction. With this tendency to forget, a set time for prayer and a set form for prayer is valuable for children as well as for adults.

## The Truth About Alcohol

*This poison has a peculiar affinity for the more important cells of the body. In all of its effects it is the direct negation of water. While both are colorless, it will be noticed that:*

### WATER

Will not burn.  
Has no taste.  
Cools and refreshes the skin.  
Necessary to healthy life.  
Makes a seed grow.  
Softens all foods.  
Is itself a food.  
Will not dissolve resin.  
Does not intoxicate.  
Benefits the body.  
A constituent of every living body cell.  
Aids decomposition.  
Quenches thirst.

### ALCOHOL

Burns easily.  
Has burning taste.  
Burns and inflames the skin.  
Unnecessary to healthy life.  
Kills the seed.  
Hardens all foods.  
Is a poison.  
Easily dissolves resin.  
Intoxicates.  
Injures the body.  
Is not a constituent of any living body cell.  
Prevents decomposition.  
Creates thirst.

*Alcohol is not a food. At every point it is different in its nature from foods:*

### FOOD

1. The same quantity produces the same effect.
2. Its habitual use does not produce a desire for more in ever-increasing amounts.
3. All foods are oxidized slowly.
4. All foods are stored in the body.
5. Foods are wholesome and beneficial to the healthy body; they may injure the body in certain phases of disease.
6. The young are advised to take plentifully of food.
7. The use of foods is not followed by reaction.
8. The use of foods is followed by an increase in the activity of the muscles and brain cells.

### ALCOHOL

1. More and more required to produce a given effect on a person.
2. Its habitual use is likely to induce an uncontrollable desire for more in ever-increasing quantities.
3. Alcohol is oxidized rapidly.
4. Alcohol is not stored in the body.
5. Alcohol is a poisonous excretion which may be beneficial in certain cases of diseases (though physicians use it far less than formerly and many do not use it at all), but is never beneficial to the healthy body.
6. The young are always advised to abstain from alcohol.
7. The use of alcohol, as with narcotics in general, is followed by a reaction.
8. The use of alcohol is followed by a decrease in the activity of the muscles and brain cells.

# 100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- |  |  |
|--|--|
| Salem, Buffalo, N. Y.<br>Mrs. P. Lau.                            | St. John's, Whetstone, Ohio<br>Mrs. C. R. Gibson<br>R. 4 Bucyrus, Ohio |
| St. John's, Bucyrus, Ohio.<br>Mrs. E. Fledderjohann.             | Zion, Sheboygan, Wis. (J. W. M. S.)<br>Miss Mildred Schaeve.           |
| First, Greensboro, N. C.<br>Mrs. J. T. Plott.                    | Salem, Toledo Ohio.<br>Mrs. J. F. Vornholt.                            |
| First, Nashville, Tenn.<br>Mrs. Thomas McIntyre.                 | Saron's, Linton, Ind.<br>Miss Bertha Berns.                            |
| Immanuel, Indianapolis, Ind.<br>Mrs. H. D. Kiewitt.              | St. Paul's, Wolf's, Pa.,<br>Mrs. E. H. Neiman, York, Pa.               |
| St. John's 4th, Baltimore, Md.<br>Mrs. George Hucke.             | Third, Youngstown, Ohio.<br>Mrs. L. V. Keslar.                         |
| St. James, Allentown, Pa.<br>Mrs. Warren Koch.                   | St. Luke's, Brooklyn, N. Y.<br>Miss Kathryn M. Planck.                 |
| First, Easton, Pa.<br>Mrs. M. R. Sterner,<br>Phillipsburg, N. J. | St. Paul's, East Allentown, Pa.<br>Miss Sallie Kresge.                 |
| First, Burlington, N. C.<br>Mrs. Z. A. Fowler.                   | Grace, Detroit, Mich.<br>Mrs. H. I. Rothenberg.                        |
|  | First, Gary, Ind.<br>Mrs. Chas. Stephan                                |

## "The Martyr of Huping"

### A BOOK WITH A SOUL IN IT

Eighteen Chapters

Thirty Illustrations

#### *What is Said About the Book*

April 21, 1925.

My dear Dr. Bartholomew:

I have read the book through with the greatest interest, and wish to congratulate you on the method of your treatment of the subject and the clear and appealing picture that you have put before your Church in this form.

Your method of grouping your facts into short and pithy chapters I know would be greatly appreciated by busy readers.

I hope that the book may have the wide circulation among your people that it deserves.

With kindest personal regards, I am

Yours very sincerely,

W. B. ANDERSON,  
*Corresponding Secretary,*

Board of Foreign Missions of the United  
Presbyterian Church.



REV. WILLIAM ANSON  
REIMERT

The price, 60 cents, postpaid, is fixed with no idea of any profit, but solely for the good the book can do.

*All Orders Should be Sent to the*

**BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN  
THE UNITED STATES**

1505 Race Street, Philadelphia, Penna.

# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Schaff Building, 1505 Race Street

## BOARD OF HOME MISSIONS

*President,*  
Rev. Charles E. Miller, D.D., LL.D.  
*Vice-President,*  
Rev. C. B. Schneder, D.D.  
*General Secretary,*  
Rev. Charles E. Schaeffer, D.D.  
*Recording Secretary,*  
Rev. Frederick C. Seitz, D.D.  
*Treasurer,*  
Joseph S. Wise.  
*Superintendents,*  
Joseph S. Wise, Church-building.  
Rev. David A. Souders, D.D., Immigration.  
Rev. James M. Mullan, Eastern.  
Rev. John C. Horning, D.D., Western.  
Rev. Edward F. Evemeyer, Pacific Coast.  
Rev. T. P. Bolliger, D.D., German.

*Attorneys for the Board,*  
C. M. Boush, Esq.  
F. C. Brunhouse, Esq.

*Members of the Executive Committee,*  
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneder, D.D., Rev. Frederick C. Seitz, D.D., Rev. I. Calvin Fisher, D.D., Elder F. C. Brunhouse, Esq.

*Members of the Board,*  
Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneder, D.D., Rev. I. Calvin Fisher, D.D., Rev. John Sommerlatte, Rev. Frederick C. Seitz, D.D., Rev. Josias Friedli, Rev. J. C. Leonard, D.D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder E. J. Titlew, Elder D. J. Snyder.

## BOARD OF FOREIGN MISSIONS

*President,*  
Rev. Charles E. Creitz, D.D.  
*Vice-President,*  
Hon. Horace Ankeney.  
*Secretary,*  
Rev. Allen R. Bartholomew, D.D.  
*Assistant Secretary,*  
Rev. John H. Poorman.  
*Treasurer,*  
Rev. Albert S. Bromer.  
*Treasurer Emeritus,*  
Elder Joseph L. Lemberger, Phar.D.  
*Legal Adviser,*  
Elder John W. Appel, Esq.  
*Field Secretaries,*  
Rev. Jacob G. Rupp, Allentown, Pa.  
Rev. Daniel Burghalter, D.D., Tiffin, Ohio.  
*Medical Examiner,*  
Dr. John H. Dubbs.

*Members of the Executive Committee,*  
Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., Rev. Albert S. Bromer, Rev. George W. Richards, D.D., LL.D., Elder Joseph L. Lemberger, Phar.D., Elder David A. Miller, Elder J. Q. Truxal, Esq.

*Members of the Board,*  
Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., Rev. Conrad Hassel, Rev. Albert S. Bromer, Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Elder John W. Appel, Esq., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq., Elder Henry C. Heckerman.

*Meetings,*  
Annual Board Meetings, first Tuesday in March.  
Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

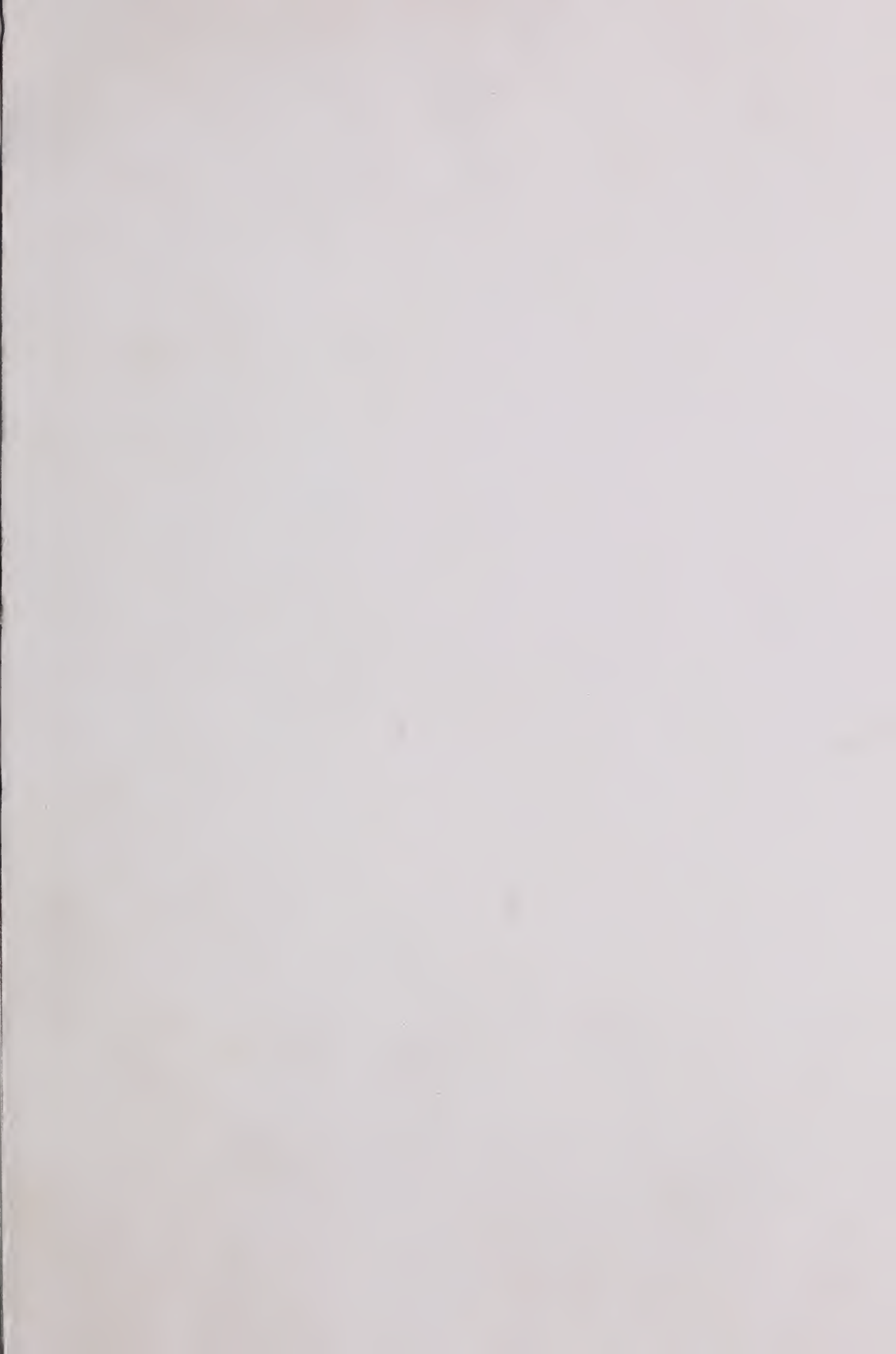
*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

## WOMAN'S MISSIONARY SOCIETY

*President,*  
Mrs. B. B. Krammes, 14 Clinton ave., Tiffin, Ohio.  
*Vice-Presidents,*  
Mrs. W. R. Harris, 279 Wiles street, Morgantown, W. Va.  
Mrs. L. W. Stolte, 205 Jones street, Dayton, Ohio.  
*Recording Secretary,*  
Mrs. Joseph Levy, Somerset, Pa.  
*Corresponding Secretary,*  
Mrs. F. W. Leich, 600 Elberon avenue, Dayton, Ohio.  
*Treasurer,*  
Mrs. Lewis L. Anewalt, 814 Walnut street, Allentown, Pa.  
*Statistical Secretary,*  
Mrs. Anna L. Miller, 522 Alta Place, N. W., Canton, Ohio.  
*Executive Secretary,*  
Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race street, Philadelphia, Pa.  
*Director, Educational Commission,*  
Mrs. Irvin W. Hendricks, Chambersburg, Pa.  
*Secretary of Thank Offering,*  
Mrs. Allan K. Zartman, 1354 Grand ave., Dayton, O.

*Secretary of Life Members and Members in Memoriam,*  
Mrs. J. W. Fillman, 2213 Tioga street, Philadelphia, Pa.  
*Secretary of Girls' Missionary Guilds,*  
Mrs. Annetta H. Winter, Prospect, Ohio.  
*Secretary of Mission Band Department,*  
Mrs. M. G. Schucker, 1306 Lancaster ave., Swissvale, Pa.  
*Field Secretary, G. M. G. and Mission Bands,*  
Mrs. Annetta H. Winter, Prospect, Ohio.  
*Secretary Central West,*  
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.  
*Secretary of Temperance,*  
Mrs. C. C. Bost, Hickory, N. C.  
*Secretary of Stewardship,*  
Mrs. D. A. Winter, 504 E. Maple street, Jeffersonville, Ind.  
*Secretary of Printing,*  
Mrs. Henry S. Gekeler, 3861 W. 20th street, Cleveland, Ohio.  
*Historian,*  
Mrs. Daniel Burghalter, Tiffin, Ohio.  
*Secretary, Organization and Membership,*  
Mrs. L. W. Stolte, Dayton, Ohio.



I-7 v.17  
Outlook of Misisions

Princeton Theological Seminary-Speer Library



1 1012 00319 3044